

CORPUS OF THE INSCRIPTIONS OF JAVA

(CORPUS INSCRIPTIONUM JAVANICARUM)

(up to 928 A.D.)

Vol. II

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To
Dr. D. S. KOTHARI
as a token
of
Great Regards and Esteem

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PREFACE

The long time taken in the printing of the first volume of this work necessitated separating the later portion of the text as Vol. II and printing both the volumes simultaneously. It is therefore a pleasure for me to see that both the volumes are coming out of the press almost together. For this smart piece of work, I have to thank M/s Sri Ramkrishna Printing Works of Calcutta and, above all, the publishers.

When the printing of Vol. II was nearing completion, I decided, to make the work more useful, to include the undated charters of Central Java which I consider to be dated within 928 A.D. This accounts for the duplication of inscription of LXXVI under CX through oversight. I hope the inclusion of these undated charters will increase the usefulness of the work. The indices of personal and geographical names and titles etc. together with the list of important Old-Javanese words as found in the inscriptions, with their meanings, will, I hope, be specially useful to the general body of research workers.

The continuation of my research work in this field after my retirement has been rendered possible on account of my selection by the University Grants Commission as an awardee under the scheme "Utilisation of research/teaching experience of distinguished retired teachers." To Dr. D. S. Kothari, Chairman of the University Grants Commission, I am therefore particularly indebted, and this volume is respectfully dedicated to him in token of my gratefulness and esteem. To Dr. R. C. Majumdar, my teacher, and Dr. Suniti Kumar Chatterji, National Professor of India in Humanities, who have taken keen interest in the publication of this work over the years, my gratefulness is too deep to be expressed in words. In the end, I have also to thank my friend Dr. Asutosh Bhattacharya, Professor, Calcutta University, for providing me with an excellent set of negatives of the inscription of king Pūrṇavarman, along with the permission-letter of the Director, Museum Pusat, Djakarta, Indonesia, to whom my thanks are also due.

Rabindrapalli
Kharagpur
W. Bengal
2.11.1971

H. B. Sarkar

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LX

THE COPPER-PLATE OF AYAM TĒAS (PURVARĒJA), 822 ŚAKA

This record has been preserved in the Museum of Jakarta under no. E 69. In *JBG* for 1938 pp. 121-22, Stutterheim has offered a transcription of the text. The first few lines of this inscription have also been transcribed by Damais in *BEFEO* 47 (1955) p. 40. The record is dated in 822 Śaka. Damais thinks that the date of the inscription corresponds to 1st January, 901 A.D.

TEXT

RECTO

1. a 1. // svasti śakavarṣītita 822 punaḥ¹ posyamāsa² tithi aṣṭami³
śuklapakṣa . ha
2. ka . vr̥ . vāra . tatkāla ājñā śrī mahārāja rake vatukur
dyaḥ dharmodaya mahāsambhu
3. tumurun i rakryān mapatiḥ i hino pu bāhubajra pratipak-
ṣakṣaya rake halu pu
4. sanggrāmanurāddhara⁴ . rake sirikan pu samaravikranta . rake
vka pu bhāsvara . rake pagar vsi
5. pu vīravikrama rake bavang pu malavan⁵ samgat tiruan pu
śivāstra . manghūri pu cakra
6. vadihati pu ḍapit makudu(r) pu sāmvr̥da⁶ kumonnakan
soāra ning vanua sima i aya
7. m tēas hinghingngana ikanang masambyavahāra hanangkāna
anu(ng) tan knā de sang mangila dra
8. byahaji tlung tuhān ing sasambyavahāra ing sasīma . yan
pangulang kbo ya ruang puluh
9. kboanya . sapi patang puluh wēhus⁷ vualung puluh aṇḍah
savantayan magulunga

VERSO

1. tlung pasang . mangarah tlung lumpang ing saśima . yāpuan pinikul dagangnya . kadyanggāning mabasana
2. masayang . makacapuri . kapas vungkuḍu tamvaga gangsa vsi timah garas⁸ paḍat vēas lga⁹
3. gula . sapukān ning dual kalima bantal i satuhān pikulpi-kullananya . vaṇḍai malang
4. tamvaga . gangsa . vsi . sobuhan¹⁰ ing satuhān tannēnun cadar patang pacadaran ing saśima . ma
5. yahuk adoḥ hana ayav¹¹ tēas (a)tapa amasuhāra 3 ing saparahu kabua maku
6. nggalana tuṇḍān musuhara 2 i satuṇḍān //

TRANSLATION

RECTO

1. a. 1. /// Hail ! The Śaka year expired, 822, in the sacred month of Pauṣa, on the eighth day of the bright half of the month, haryang,¹²
2. kalivon,¹³ Thursday. At that time, the command of Śrī mahārāja, the raka of Vatukura (namely) dyaḥ Dharmodaya Mahāsambhu
3. was communicated to the rakryān mapatiḥ i hino (named) Pu Bāhubajra pratipakṣakṣaya, the raka of Halu (named) Pu
4. Sangrāmanurāddhara,¹⁴ the raka of Sirikan (named) Pu Samara-vikranta, the raka of Vka (named) Pu Bhāsvara, the raka of Pagar Vsi,
5. (named) Pu Viravikrama, the raka of Bavang (named) Pu Malavan, the samgat tiruan (named) Pu Śivāstra, the manghūri (named) Pu Cakra.
6. the vadihati (named) Pu Dapit, the makudur (named) Pu Samvrda, ordaining that each of the villages¹⁵ (have become) the freehold of Ayam
7. tēas, defining the (number of) traders therein. Which (places) may not be transgressed upon by the honourable collectors of
8. king's things. (There will be only) three 'masters' for each trade in each free-hold. If (anything) is carried (within), then (are free) twice ten (i.e. 20)

9. buffaloes ; cows four tens (i.e. 40) ; goats eight tens (i.e. 80) ; eggs one cage ; transport carts

VERSO

1. three teams ; what is packed up, three bundles per free-hold ; even if their commodities are *pikuled*, for example, (the commodities) of the dealers of clothes,
2. the dealers of copper-works and those who come to hawk with : cotton, *vungkuḍu*, copper-work, brass work, iron work, salt (?), *paḍat*, unpeeled rice, sesame oil,
3. sugar, (then) of all the commodities which have been *pikuled* (is free) the fifth *bantal* for each 'master'. Goods¹⁶ of.....
4. copper, brass, iron, one bellow¹⁷ for each 'master' (is free)..... *cadar five pacadarans*
5. If cargoes (?) are brought there (at) Ayam Tēas for religious practices¹⁸, one vessels with three *sungharas*, yet.....
6. (are free only) two *sungharas* for each chief.

FOOTNOTES

1. Read : Puṇṇaḥ.
2. Skt. : Pauṣamāsa.
3. Skt. : °mī.
4. The correct form should be : Sanggrāmadhurandhara.
5. Stutterheim : Manglavan.
6. Stutterheim : Sāmvrada.
7. St. suggests : vēḍus.
8. St. suggests : garam.
9. elsewhere : Lnga.
10. This seems to be : sobuban or sovuvan. See note under translation.
11. St. suggests : ayam.
12. Mal.-Polynesian day of the six-day week.
13. Mal.-Polynesian day of the five-day week.
14. The proper name seems to be : Sangrāmadhurandhara. He appears in other contemporary inscriptions under this name.
15. The names of the villages are not given here. In the context of other Old-Jav. charters of Central Java, this would appear to be rather unusual.
16. Vaṇḍai of the text seems to be Skt. *Bhāṇḍa* plus Indon. *i*.
17. cf. The stone of Sangguran, 850 Śaka (no. xcvi, Recto, 25) where we read : paṇḍai sobuban. So *Sobuhan* seems to be a mistake.
18. Cf. similar arrangement is mentioned in the copper-plate of Palṭebuhan (no. xciii below, B. 6).

LXI

COPPER-PLATES OF TAJI (PANARAGA), 823 ŚAKA

Four copper-plates were found from the neighbourhood of Panaraga¹ in 1868 and were later on deposited at the Jakarta Museum where they are numbered E. 12. They measure 48×14.5; 47×15; 48×15 and 49×14.5 c.m. The inscription was noticed by Kern² in 1882, while Holle³ published a transcription of the same in the same year. The reading of Holle was improved upon in some respects by Dr. Brandes, and the transcription of the latter scholar is followed in the present edition of the inscription.⁴ According to Damais⁵, the date corresponds to 8th April, 901 A.D.

The inscription records that the favour of the illustrious great king, the *raka* of Vatukura (viz.) *dyah* Balitung, was brought into execution by the *rakryan* of Vatu tihang (viz.) *Pu Sanggrāma dhurandhara* who marked out some garden-lands and *savaḥ*-fields of Taji into a free-hold for the temple of Devasabhā. It also lays down some regulations regarding the royal temple at Raja.

The transcription of Brandes has been published in *OJO* where it bears no. XXIII.

TEXT

1. svasti śakavarṣātita 823 caitramāsa, dvitīya⁶ kṛṣṇapakṣa, vurukung, pahīng, budha, vāra, ādityastha anurāadhanakṣatra⁷ mitradevatā, varīyān yoga, taithilā⁸ karaṇa, tatkāla rakryan i vatu tihang pu sanggrāma dhurandhara, manusuk lmaḥ kbuan-kbuan i taji vatēk dmung, ukurnya lamvēan⁹ vaitan pangidulnya dpa sihuā 93 kidul pangabaratnya dpa sihuā 112 kabarat pangalornya dpa sihuā 93 lor pangavetannya dpa sihuā 112 anung makalmah ikanang lmaḥ anak vanua i taji, ngaran nikanang malmah, si tukai rama ni

tihang, muang si padas ibu ni sumēg, si meṇḍut ibu ni mangās, si kaṇḍiyut rāma ni bērtēk, si tavḍak rama ni sēmēk, si kuśala rama ni ṇḍanaḥ, si glo rama ni kulir, si bngal rama ni kalihan, ubhaya sanmata patūt ni vuvusnya sakvaiḥnya, salmah prasama umehakannikanang¹⁰ lmaḥ muang ikanang rāma i taji kabaiḥ ubhaya niścita kapua mangayubhāgyan sinusuk ikanang lmaḥ de rakryān, nāhan matangyan sinusuk de rakryān ginavai kabikuan, ngaran nikanang kabikuan ing devasabhā muang savaḥ i taji salamvit simā nikanang kabikuan ngaran nikanang savaḥ ing nyū nāhan parēngnya sinusuk, de rakryān rikanang kāla makon rakryān mangasēakna pasak pasak i rakryān mapatiḥ, savyavasthā ning manusuk simā dangū, rakarayān ri hino pu bāhubajrapratipakṣakṣaya, rakryān sirikan pu samaravikrānta, rakryān i vka pu kutak, sapamgat tiruan sang śivāstra pu asangā, kapua inasēan vḍihan gañjar haji pātra sisi yu l simsim prāsāda voḥ l brat su l sovang sovang, rake halaran pu havang

3. kulumpang vḍihan yu 4 mas mā 4 sang hyang brahmā vḍihan yu l mas mā l singhal sang makudur arpanguyup vḍihan yu l tamvakur mesi vēas ku l vsi ikēt 5 mas mā 4 vēas pada l vsi ikat 10 vḍus l taṇḍas l kumol l pras mevak salaran l skul dinyun 5 mevak sarvvamāngsa, tavur hantru l hayam lanang 4 hantiga 4 hapū salimas havu salimas, dāng l tarai l padyūsan l karantiga l saragi pevakan 2 vadung l rimbas l patuk l tampilan l kris l hampit l gulum l gurumbhāgi l pamajha l angkup l dan vsi panghatap l lukai l linggis 4 vangkyul l laṇḍuk l saṇḍi l panginangan l kampil l sṛnti l dmung irikang kāla pu cintyā anak vanua i guranting vatak ranyū, inangsēan vḍihan rangga yu l simsim prāsāda voḥ l brat su l sang pamgat anakvi rake śrī bhāru dyah dhetā inasēan ken buat vetan vlah l simsim prāsāda voḥ l brat mā 8 taṇḍa rakryān ing buravan tumūt pinakasākṣi ning manusuk simā, samgat kayo pu cara, samgat vrigvrik pu lingga, rake kiva pu naravira, rake padlagan pu tandang, samgat pangharvngan pu galung, samgat putat pu jagul, samgat hampungan pu basu, samgat kinivang pu buat, samgat kaliki pu aryya, samgat vatu antan pu basa, rake munggang pu svang, samgat rimvañcak pu pṛṣṇa, samgat pulung kayang pu ananta, kapua vinaiḥ vḍihan rangga yu l simsim prāsāda voḥ l brat mā 4 sovang sovang, patih kolungan nayaka 6 pu halaran rāma ni kapana, pu dahan rāma

ni manunggang, pu dhanū, pu buatoḥ rāma ni bolotong, pu variga rāma ni surung, pu haladīng, rāma ni komala, vinaiḥ vḍihan yu 1 mas mā 4 sovang sovang, anakbinya ken vlah 1 mas mā 2 sovang sovang, patiḥ matuha lampuran 2 pu buddha, sang vatu manggul, vinaiḥ vḍihan yu 1 mas mā 4 sovang sovang, pu grīdha rāma ni nala, pu bayatū rāma ni gutī, vinaiḥ vḍihan yu 1 mas mā 4 sovang sovang, patiḥ mangju

6. piṇḍa prāṇa 392, kapua inagamman¹¹ vsi vrā ruang puluh vsi lima vlas vsi sapuluh vsi isor sovang sovang parṇaḥ ning tinaḍaḥ vēas kadut 57 haḍangan 6 hayam 100 muang saprakāra ning asinasin, ḍeng asin, kaḍivas, kavan, bilunglung, hantiga, rumahan, tuak len sangkā ing jnu, muang skar campaga, puḍak, skar karmān, ron dinānan tamvai ning manaḍaḥ taṇḍa rakryān ron 6 sang vahuta hyang kudur 1 tamviran ron 1, patiḥ vahuta, nayaka lampuran, vinkas ning vahuta parujar ning patiḥ ron 2, humarap¹² kidul lor ning kalangan tpi siring ning vanua 7 ruangnguang ing sasiring ronya 14 humarap¹² kabarat vetan ning kalangan tuha paḍahi ron 5 humarap¹² kidul i pungkuran sang mapatiḥ mūla vuai ron 4 rāma māgamman¹³ i taji ron 4, vaduā rarai rāmanta ron 5, piṇḍa ron dinānan tamvai ning mavaiḥ manaḍaha 15, kahlamanya, ing tṛtiya¹⁴ kṛṣṇa, pa, po, vṛ, vāra, vinaiḥ ikanang rāma i taji manaḍaha muvaḥ ron dinānan 10, vaduā rarai rāmanta, ron 5, rāma jātaḥ ing kabikuan ron 2, reṇanta matuha manuam ron 12, piṇḍa ron kaping rua nikanang rāma manaḍaḥ 29, ika piṇḍa nikanang ron rikanang pangan ping rua 44, nāhan parṇaḥ taṇḍa rakarayān ing buravan masamūha, muang ikanang rāma i taji, mamangan manginum majnu, maskar, masivo, mangigēl manavung karung hayam, kapva mahyun taṇḍa rakryān maguyuguyvan nikanang rāma, i sampun taṇḍa rakryān masavungan mangigal¹⁵ ikanang rāma kabaiḥ molih patikuliling gumanti reṇanta mangigal,¹⁵ molih patikuliling, mareryan¹⁶ reṇanta mangigal,¹⁵ umadēg sang makudur manguyup¹⁷ umangsō ikanang patiḥ vahuta nayaka lampuran tpi siri(ng) muang kalang gusti variga vinkas parujar, sahana ning rāma māgman kabaiḥ muang rāma maratā, muang reṇanta matuha rarai haḍēan hulun gr̥hastha viku, kapua malu
7. ngguḥ kumulilingi sang hyang vatu sīmā, muang kulumpang ri sor ni vitāna, i nata(r) nikanang kabikuan ring devasabhā, kapua

rumēngēakan de sang makudur manguyup¹⁸, ri sampun sang makudur manumpa(h) panapamo¹⁹, manamvaḥ ikanang rāma kabaiḥ ri sang hyang vatu sēmā²⁰, ri sampunya manamvaḥ kapua ya kabaiḥ umuvahi ronya, nāhan luir ning dening sumusuk ikanang kabikuan ring devasabhā, muang sīmānya savaḥ lamvit 1 sampun śuddhapariśuddha kasusukan nikanang kabikuan ri devasabhā, muang sēmānya²¹ de rakryān ri vatu tihang pu sanggrāma dhurandhara, vinehakanira ya ri anak nira anakbi samgat dmu(ng) pu cintyā rake śrī bhāru dyaḥ dhetā, sira rumakṣā sang hyang dharmma, sira vruha i kayuakna nikanang kabikuan, sira mavnaha karmmaṇya, samangkana deya sang karmmaṇya kabaiḥ kapua sira matguha ri svakarmma nira, yāpuan hana mahala rikana āyatana bhaṭāra, prasamā sang karmmaṇya kabaiḥ, gumavaya ikanang mananā, yathānyan rahayua, matangya rake śrī bhāru ataḥ vinaiḥ rakryān i vatu tihang irikanang kabikuan, muang sahanani vka rake śrī bhāru, ri dlāha ning dlāha sirātaḥ pramāṇā kumayatnākna sang hyang dharmma, ikana kunang sahana ni vka rakryān i vatu tihang anung len sangkā ri rake śrī bhāru, tar ilua rikanang dharmma muang irikanang sīmā, pangasēana nikanang kabikuan, ing parhyangan haji ing raja, buatthajyanya mangragā kamvang, angka tahun, muang mas ku 2 panumvasa hasap maknā ri bhaṭāra ring raja, umtua ing caitra, samangkana mas umtua ring asuji, yāpuan hana sukhaduḥkhanya, sang marhyang ing raja ataḥ gumunadoṣāya yathānyāyā²², yāpuan kana kilalān umunggu, rikanang kabikuan, banyaga vantat, uṇḍahagi, paṇḍai mas vsi tāmra, kāngsa, macadar mangulang haḍangan sapi vḍus aṇḍah, pinilai²³ katanggagan, samval mapadahi, mangidung, ityaivamādi saprakāra ning kilalān, pattātaḥ tumamā ri bhaṭāra yan paṇḍai prakāra patang gusali tumamā ri bhaṭāra, salviḥnya srahakna ri sang mangilala drabya haji, mangkanātaḥ parṇahanikanang kilalān kabaiḥ yan unggu rikanang kabikuan ring devasabhā, matangyan mangkana parṇaḥ nikanang kilalān kabaiḥ anugraha śrī mahārāja rake vatukura dyaḥ balitung i rakryān ri vatu tihang pu sanggrāma dhurandhara, nāhan lvir ni kasangskārānnikanang sīma ing kabikuan ring devasabhā muang sīmānya savaḥ matangya deyanikanang sang caturvarṇa²⁴ vuluh panavi patiḥ vahuta kalang gusti variga vinkas parujar tuha banua muang sovāra ning rāma maratā anak vanua kabaiḥ katguhaknantā iking sīmā i taji kabikuan²⁵ ning devasabhā, sīma rakryān i vatu tihang yāpuan

hana kumirakira kalvurana niking sīmā, pañcamahāpā(ta)ka pangguhanya, manurat jayapātra citralekha i dmu(ng) sang neṣṭi ll o ll

TRANSLATION

1. Hail ! The Śaka year expired, 823, the month of Caitra, second day of the dark half of the month, *urukung*²⁶, *pahing*²⁷, Wednesday, (the planet) in the eastern region, (while) the lunar mansion Anurādhā (stood under) the deity Mitra (during) the conjunction of Varīyān, (in) *Karaṇa* Taitila. At that time, the *rakryan* of Vatu tihang (viz.) *Pu Sanggrāma* dhurandhara marked out the ground of the gardens at Taji under Dmung. Going by the direction to the south, its measurement in the eastern side is *ḍēpa sihuā*²⁸ 93. Going by the direction towards Kabarat²⁹, (its measurement) in the south is *ḍēpa sihuā* 112. Going by the direction to the north, (its measurement) at Kabarat is *ḍēpa sihuā* 93. Going by the direction to the east, (its measurement) in the north is *ḍēpa sihuā* 112. Those who possessed these lands are the residents of Taji. The names of these owners of lands are : *Si Tukai*, father of Tihang ; and *Si Padas*, mother of Sumēg ; *Si Menḍut*, mother of Mangās ; *Si Kaṇḍiyut*, father of Bērētēk ; *Si Tavḍak*, father of Sēmēk ; *Si Kuśala*, father of Nḍanaḥ ; *Si Glo*, father of Kulir ; *Si Bngal*, father of Kalihan. All of them were favourably disposed through the agreement of their views : all (these) owners gave away the lands willingly. Besides, all the *rāma*-s of Taji had (their) duties fulfilled (in that they) all approved that these lands may be marked out by the *rakryān*. Now the reason of their being marked out by the *rakryan* is that a temple will be constructed (and) the name of this shall be the 'temple of Deva-sabhā.' Moreover, the *savaḥ*-fields at Taji (measuring) one *lamvit* shall be the free-hold of the temple : the name of this shall be the 'savaḥ-fields of Nyū.' So they were simultaneously marked out by the *rakryān*. At this time, the *rakryān* ordered (the required persons) to present gifts in ample measure to the *rakryan* *mapatiḥ*-s according to the custom of marking out a free-hold in early times : the *rakarayān* of Hino (viz.) *Pu Bāhubajrapratipakṣakṣaya*, the

rakryān (of) *Sirikan* (viz.) *Pu Samaravikrānta*, the *rakryān* of *Vka* (viz.) *Pu Kutak*, *sa(ng) pamgat Tiruan* (viz.) *sang Śivāstra* (pu) *Asangā*³⁰, all received *gañjar haji patra sisi*-cloth 1 set (and) 1 *prasāda voḥ*-ring weighing *suvarṇa* 1, each in particular. The *raka* of *Halaran* (viz.) *Pu Havang*.....

3. (*Saji*-offerings for *sang hyang vatu*) *kulumpang* are 4 sets of clothes (and) gold 4 *māṣa*. (For) *sang hyang Brahmā* : cloth 1 set (and) gold 1 *māṣa*. (For) the skirt of *sang makudur* (and) necessities for the foundation ceremonies (?) : cloth 1 set ; plate(s) containing unpeeled rice of one *Kupang* : *usi ikēt* 5 ; gold 4 *māṣa* ; unpeeled rice 1 *pada* ; *usi ikat* 10 ; goat 1 ; head (of a buffalo) 1 ; *kumul* 1 ; offering-dish containing fish and *laran* (?) 1 ; cooked rice 5 pots with fish (and) all sorts of meat ; offering-dish of *hantru* (?) 1 ; cocks 4 ; eggs 4 ; lime 1 *limas* (?) ; ashes 1 *limas* (?) ; cooking pot 1 ; *tara*³¹ 1 ; washing basin 1 ; wax-candle 1 ; basins with fish 2 ; axe 1 ; plane 1 ; pick-axe 1 ; mattock(?) 1 ; *kris* 1 ; *hampit* 1 ; *gulum* 1 ; *gurumbhāgi*³² 1 ; *pamajha* 1 ; *angkup* 1 ; *dan usi panghatap* 1 ; curved chopper 1 ; crowbars 4 ; tiny hoe 1 ; chopping knife 1 ; *saṇḍi* 1 ; *panginangan* 1 ; sack 1 ; *synti* 1. The *dmung*³³ of the time (viz.) *Pu Cintyā*, resident of Guranting under Ranyū received coloured cloth 1 set (and) 1 *prasāda voḥ* ring weighing *suvarṇa* 1. The wife of *sang pamgat* who is the *raka* of Śrī bhāru (viz.) *dyah Dhetā* received 1 piece of skirt (called) *buat vetan*³⁴ (and) 1 *prasāda voḥ* ring weighing 8 *māṣa*. The *taṇḍa rakryān*-s³⁵ of Buravan who went to stand as witnesses for the marking out of the free-holds : the *samgat Kayo* (viz.) *Pu Cara*, the *samgat Vrigvrik* (viz.) *Pu Lingga*, the *raka* of *Kiva* (viz.) *Pu Naravira*, the *rakz* of *Padlagan* (viz.) *Pu Tandang*, the *samgat Pangharvngan* (viz.) *Pu Galung*, the *samgat Putat* (viz.) *Pu Jagul*, the *samgat Hampungan* (viz.) *Pu Basu*, the *samgat Kinivang* (viz.) *Pu Buat*, the *samgat Kaliki* (viz.) *Pu Aryya*, the *samgat Vatu antan* (viz.) *Pu Basa*, the *raka* of *Munggang* (viz.) *Pu Svang*, the *samgat Rimvañcak* (viz.) *Pu Prṣṇa*, the *samgat Pulung Kayang* (viz.) *Pu Ananta*, —all received coloured cloth 1 set (and) 1 *prasāda voḥ*-ring weighing 4 *māṣa*, each in particular. The *patiḥ* of *Kolungan*, the six *nayaka*-s (viz.) *Pu Halaran* (who is) the father of *Kapana*, *Pu Dahan* (who is) the father of *Manunggang*, *Pu Dhanū*, *Pu Buatoḥ* (who is) the father of *Bolotong*, *Pu Variga* (who is) the father of *Surung* (and) *Pu Haladṅing* (who is) the father of *Komala*,

received cloth 1 set (and) gold 4 *māṣa*, each in particular. Their wives (received) skirt 1 piece (and) gold 2 *māṣa*, each in particular. The two *patih matuha*-s³⁶ of Lampuran (viz.) *Pu* Buddha (and) *sang* *vatu manggul*, received cloth 1 set (and) gold 4 *māṣa*, each in particular. *Pu* Gridha (who is) the father of Nala, *Pu* Bayatū (who is) the father of Gutī, received cloth 1 set (and) gold 4 *māṣa*, each in particular. The *patih* of Mangju.....

6. total number of persons, 392. All were given twenty *usi vrā*-s,³⁷ fifteen *usi (vrā)*-s, ten *usi (vrā)*-s, five (?) *usi (vrā)*-s. Each was laid out in connexion with the feeding (of people) with 57 *kadut*-s of rice, 6 buffaloes, 100 hens and all sorts of *asinasin*, dry salted meat, *kaḍivas*³⁸, *kavan*³⁹, *bilunglung*³⁹, eggs in heaps, (and) *tuak*-wine made out of *jnu*⁴⁰ and campaga-flowers, puḍak (-flowers) (and) karamān-flowers. (Lontar-)leaves were first given (to serve as plates) for eating. The *taṇḍa rakryan*-s (received) 6 (lontar-) leaves⁴¹. *Sang Vahuta hyang* (of the) *kudur* (received) 1 (lontar-leaf), the *tamvira*⁴² (received) 1 (lontar-) leaf. The *patih*(s), the *vahuta*(s), the *nayaka*(s), the *lampura*(s), the *vinkas*(es) of the *vahuta*(s), the *parujar*(s) of the *patih*(s) (received) 2 (lontar-)leaves, (each?). From the south and north of Kalangan came the neighbours of seven villages, two men from each village. Their (lontar-)leaves are 14. From kabarat (in) the east of Kalangan came the *tuha paḍahi*-s (and they received) 5 (lontar-)leaves. From the south of Pungkuran came *sang mapatih*-s (of) Mūla vuai (and they received) 4 (lontar-)leaves. The *rāma māgēman*-s of Taji (received) 4 (lontar-)leaves. The *vaduā rarai*-s of the *rāmanta*-s (received) 5 (lontar-)leaves. The total number of (lontar-)leaves which were given at first for offering food is 15. Thereafter, on the third day of the dark half of the month, *paniron*⁴³, *pon*⁴⁴, Thursday, the *rāma*-s of Taji were fed and 10 (lontar-)leaves were given (to them). The *vaduā rarai*-s of the *rāmanta*-s⁴⁵ (received) 5 (lontar-)leaves. The *rāma jātaka*-s of the temple (received) 2 (lontar-)leaves. The matrons, old and young, (received) 12 (lontar-)leaves. The total number of (lontar-)leaves distributed by two of the *rāma*-s (to serve as plates) for eating, is 29. The total number of (lontar-)leaves (distributed) at the time of eating is double 44 (i.e., 88). Now, in this connexion, the *taṇḍa rakrayān*-s of Burawan, all together, and the *rāma*-s of Taji ate, drank, painted themselves, made toilette

with flowers, played, danced (and) set the male wild boars and hens to fight. At the same time, the *taṇḍa rakryān*-s appreciated all sorts of jests

of the *rāma*-s. After the completion (of these), the *taṇḍa rakryān*-s maintained the fight of hens (and) dancing, (while) all the *rāma*-s turned, above all, in a circle (and) went to the matrons who were dancing. They turned, above all, in a circle, (to see) the matrons stop dancing. (Now) stood up *sang makudur* with the necessities for foundation-ceremonies (?), and went forward the *patih*-s, *vahuta*-s, *nayaka*-s, *lampuran*-s, neighbours, and *kalang*-s, *gusti*-s, *variga*-s, *vinkas*-es, *parujar*-s, together with all the *rāma māgēman*-s and the *rāma maratā*-s and the matrons, old and young, nobles and slaves, house-dwellers

7. and *bhikṣu*-s: all sat in a circle⁴⁶ round the *sang hyang watu sima* and *kulumpang*⁴⁷ under the festal tent on the ground of the temple of Devasabhā. All (of them) paid attention to the work of *sang makudur* with the necessities for foundation-ceremonies (?). After the completion (of these), *sang makudur* cursed and swore, (while) all the *rāma*-s paid respects to *sang hyang watu sima*. After the completion of showing respects, all of them similarly returned to their (lontar-)leaves. Such is the procedure of the work of marking out the temple of Devasabhā and its free-hold (viz.) the *savaḥ*-fields (measuring) *lamvit* 1. Henceforward is absolutely fixed the foundation of temple of Devasabhā and its free-hold by the *rakryan* of Vatu tihang (viz.) *Pu Sanggrāma dhurandhara*. The charge of them was placed upon the children (and) the wife of the *samgat* Dmu(ng) *Pu Cintyā*, the *raka* of Śrī bhāru (who is) *dyah* Dhetā (so that) they shall protect the sacred religious foundation (*dharma*). They shall supervise the fencing of⁴⁸ the temple with trees; they shall (also) control (?) (its) *karmmaṇya*-s⁴⁹ evenso the work of all the *karmmaṇya*-s. Similarly, they shall confirm (them) in their own duties. If there be any mishap at the temple of the deity, all the *karmmaṇya*-s shall restore peace and work for adequately repairing the works of destruction. (That is the) reason that the *raka* of Śrī bhāru with all the children of the *raka* of Śrī bhāru was solely placed by the *rakryān* of Vatu tihang in charge of the temple up to the remotest future (i.e., for ages); they are the sole authority and they shall take care of the sacred religious foundation. Now as regards the children of the *rakryān* of Vatu tihang: they,

remaining away from the (company of the) *raka* of Śrī bhāru, shall never go into the religious foundation and into the free-hold. (This is) a token of favour for the temple. For the royal temple at Raja, the duty to the (king consists in) making flower-baskets, each year, and (the giving of) gold 2 *kupang* as money to buy frankincense. (These are) destined for the god at Raja (and are) to be presented in Caitra; evenso gold has to be presented in Asuji⁵⁰. If their be good and bad incidents (in the temple), the *marhyang* at Raja shall have the sole authority of determining the *pros* and *cons* of the matter, according to justice. If the 'collectors (of royal dues)' come into the temple, (as also) the *banyaga vantal*, *uṇḍahagi*, gold-smith, iron(-smith), copper(-smith), brass-smith, *macadar-s*⁵¹ going about with buffaloes, cows, goats, (and) eggs, the *pini(ng)lai*, *katanggaran*, *samval*, *mapadahi*, *mangidung* and so forth: (of) all sorts of 'collectors (of royal dues)', only four may come to the deity; if they are of the smiths' class, four smiths (*gusali*) may come to the deity. All others may be excluded from the 'collectors of royal dues'. Such is indeed the position of all the collectors when they come to the temple of Devasabhā. The reason for such position of all the collectors is the favour of the illustrious great king, the *raka* of Vatukura⁵² (viz.) *dyah* Balitung⁵³, to the *rakryan* of Vatu tihang (viz.) *Pu Sanggrāma dhurandhara*. Such is the execution of ceremonials connected with the foundation of the temple of Devasabhā and its free-hold (viz.) the *savah*-fields. (That is) the reason for (requisitioning) the services of the four *varṇa-s*, *vuluh-s*, *panavi-s*⁵⁴, *patih-s*, *vahuta-s*, *kalang-s*, *gusti-s*, *variga-s*, *vinkas-es*, *parujar-s*, *tuha-banua-s* and all of the *rāma maratā-s* (and) all the residents of the village: by them was confirmed the free-hold at Taji (viz.) the temple of Devasabhā. The free-hold (was founded) by the *rakryan* of Vatu tihang. If there is still anybody to deceive (temple-authorities) and destroy the free-hold, he may suffer (the penalties of) five great sins. The *citralekha* of Dmu(ng) (viz.) *sang* Neṣṭi is the writer of (this) *jayapātra*.⁵⁵

FOOTNOTES

1. *Notulen*, 19 (1881), p. 85; Verbeek, *Oudheden*, p. 213. Brandes doubted if these plates were obtained from Panaraga. See *OJO*, p. 28.
2. *Notulen*, 20 (1882), p. 51.
3. *TBC*, 27 (1882), pp. 544-548.
4. *BEFEO*, 47 (1955), pp. 40-1.
5. *Ibid*, 46 (1952), p. 45.
6. Read: °yā.
7. Read: °rādhā°.
8. Read: taiti°.
9. Read: °van or °ban.
10. The occurrence of double *n*'s appears to be due to a contamination with the following vowel.
11. Better: °agēman.
12. Better: °rēp.
13. Usually: °gēman.
14. Skt.: °yā.
15. Better: °igēl.
16. Read: °rāryan [Brandes].
17. °uyut?
18. °uyut?
19. Read: manapathe [Brandes].
20. ordinarily: Simā.
21. ordinarily: Simā°.
22. °thā or wā [Brandes].
23. Usually: °ning°.
24. Skt.: °rvarṇa°.
25. The transcription of Brandes reads °buan, which appears to be a printing mistake.
26. A Mal.-Polynesian day of the six-day week.
27. A Mal.-Polynesian day of the five day week.
28. A kind of measurement.
29. *Barat* means 'wind', but the sense is not applicable here. It appears to be a place in the western side of the marked-out garden-lands. cf. also the use of the word in Pl. 6.
30. In 64. I. 8 he is called *Pu Asangā sang Śiva astra*. In 58. 2a. 3 and 60. 1a. 5, he is called Śivāstra, to call him by his correct Skt. name.
31. Also spelt as °ray.
32. Stutterheim devotes a note on this term in *TBC*, 65, p. 226.
33. The functions of this officer are not known. In Majapahit times, he seems to have performed the duties of the Chamberlain.
34. Lit. eastern stuff.
35. The principal officers.
36. Or :.....*patih-s* of the *matuha-s* (i.e., elders).....
37. *uri urā* appears to be the same as *usi urā* which occurs in the list of *saji*-offerings. cf. *KO* 1: 3, 14. It appears to be a kind of iron utensil.
38. The name of a sea-fish.
39. A kind of salt-water fish.
40. This appears to refer here to a kind of flower.

41. Apparently the number of lontar-leaves indicate the number of officials in each category.
42. His functions are not known.
43. A Mal.-Polynesian day of the six day week.
44. A Mal.-Polynesian day of the five day week.
45. They appear here in the role of modest officers.
46. The emphasis on dancing in a circle, setting in a circle, etc., seem to indicate Tantric rites. Sang makudur's sacred circle (maṇḍala) referred to in 70. B2 is also noteworthy from this point of view. If so, the temple of Devasabhā (*Kabikuan ing Devasabhā*) may be a cloister of the Bhikṣus i.e., Buddhist priests, who indulged in Tantric ceremonies. The data are however insufficient to come to a firm conclusion.
47. *Sang hyang watu sima* refers to the 'sacred foundation-stone', while *kulumpang* may refer to its 'pedestal'. As these two are closely associated, the terms have probably been used rather loosely to denote the same thing. At any rate, the use of *muang* before *kulumpang* in this inscription as well as in *OJO XXXI : v^o*. 20 should not be lost sight of. For the view of Krom, see *Meded. Kon. Ak. v. Wet. Afd. Lett.*, 58, pp. 217-18.
48. Kayu + akēn + ta.
49. A class of people. The term may also denote manual workers, connected with religious foundations. Skt. Karmin < Kāmin = labourer? It may correspond to what the Chinese annalists call Kia-li-mi-kia, which, according to Coedes (*Les Etats Hindouises* etc., 2nd edn., p. 135), is Karmika or agent.
50. The month of Āśvina.
51. From his functions described above, he appears to be a *tuḥai*. The term occurs in later inscriptions in combination with numerals usually varying between 2 (*ruang*) and 4 (*patang*). cf. *OJO LVIII : v^o*. 18; *LXXXIII : 7b*, etc. Can these numerals refer to the one or the other of the four groups mentioned above (viz., buffalo, cow, goat, egg i.e., goose) wherewith the *mirai* or *tuḥai* may be supposed to be connected? Whatever to be true significance of the term, Stutterheim's interpretation of it (*TBG*, 65, p. 275) is neither satisfactory nor suits the context in the present instance.
52. This appears to be a place-name (cf. *OJO XXIV*) and, as such, it occurs in the summing up of the Vajradhara-temples of Java (*Nāg.* 77, 3 : 1-4). Probably this place lay in central Java. cf. Stutterheim in *TBG*, 67, pp. 181 ff.
53. Stutterheim's equation of *dyaḥ* Balitung with 'prince (of) Billiton (?)' on the analogy of the title 'Prince of Wales' may very well be questioned. See *Dacca University Studies*, Vol. I, p. 116, f.n. 4.
54. His functions are not known.
55. Lit. 'the winning-sheet.' The term has been used in a broader sense to signify 'edicts in general.' For details regarding this legal term, see Brandes in *TBG*, 32 (1889), pp. 140 ff.

LXII

THE STONE OF KAYU ARA HIVANG (BARA TĒNGAH)

823 ŚAKA

This stone was obtained from Bara-tengah of the district and division of Purwarējo in the residency of Kedu. Since 1890, it has been lying at the Jakarta Museum where it is numbered D. 78.¹ According to Damais, the date corresponds to 5th October, 901 A.D.

The inscription records that the *raka* of Vanua poḥ (viz.) *Dyaḥ Śala* marked out into a free-hold the village of Kayu āra hivang for the temple (of Parivutan?) in 823 Śaka.

The transcription of this record has been published in *OJO XXII*.

TEXT

1. || svasti śakavarṣātita 823 asuji māsa pañcami² kr | śnapakṣa,
vurukung | pahing soma vāra a stha mṛgaśīraṇakṣatra³
śivayo | ga tatkāla rake
2. vanua poḥ dyaḥ śala^{3a} vka sang ratu bajra anak vanua i parivuta,
n sumusuk i | kanang vanua i kayu āra hivang vatak watu tihang
śa | guha kaṭika
3. kataganya gagānya ityevammādi⁴ sapinasu | k nika-
nang vanua i | kayu ara hivang sinusuk rake vanua poḥ, sima ni
pa | rhyangan
4. tang muang gumavaya ikanang nat i parivutan | sakahalānya
pa | hayūn, tan deyan hadyan
5. nang anak vanua i kayu ara hivang matangyan si | nīma de rake
banua poḥ dyaḥ śala, anung panusukan rake vanu | a poḥ rika-
nang ba
6. nua ri kayu ara hivang, rakryan i watu tihang pu sang | grāma
śurandhara⁵, a | nak vanua i gulak vatak mamali deśa | inangsēan
vdiha

7. n gañja haji pātra sisi, yu 1 pirak kāti 1, | singsim prasāda⁶ |
voḥ 1 brat su 1 rakryan patimpuh pu ramya | anak vanua i
8. paranggang vatak paranggang inasēan kangañja | haji pātra sisi |
blah⁷ 1 pirak kā 1 mā 2 singsim prāsāda voḥ | 1 brat mā 8 pa
9. magat vadihati pu dangpit anak banva i pada--muan⁸ vatak |
vadihati vdihan rangga yu 1 mas su 1 mā singsi | m prāsāda voḥ 1
10. brat ma 6 tuhān i makudur sang vangun sugih | pu manikṣa ana |
banua⁹ mantyasiḥ vatak makudur vdihan rangga | yu 1 mas mā 1
11. singsing prāsāda voḥ 1 brat mā 6 mangrangkappi tuhān | sasāpam-
pañjang¹⁰ pu | barmmi anak banva i mdang vatak makudur vdihan
| rangga yu 1 mā 1
12. singsing prasāda voḥ 1 brat mā 6 sa(ng) makalambi manu | suk
sang tulumpu | k pu naru anak banua i pupur vatak vadi | hati
vdihan rangga
13. yu 1 mas mā 12 hop pangangkat panungsung sang ma | kudur
sang dalu | k pu tangak rama ni lacira¹¹ kaki muḍing anak vanva
i | taji vatak taji
14. vdihan rangga yu 1 mas mā 12 hop pangangkat pa | nungsung
tuhān ni ka | nayakānya i vatu tihang rake vaskar tāl pu pu | draka
anak vanua i ka
15. sugihan vatak dagihan vdihan rangga yu 1 | mas mā 6 mangra |
mangrakappi¹² tuhān ni kanayakān rake pakambingan | pu paṇḍava
anak va
16. nva i lamvar vatak varu ranu, vdihan rangga yu 1 mas mā | 6 tuhān
ni lapu | ran¹³ rake vavu hyang lampuran pu manu anak vanva
i | panggamulan¹⁴ vata
17. k manungkali vdihan rangga yu 1 mas mā 6 varuja | r¹⁵ sang alas
galu | pu viryya anak vanva i langkyang¹⁶ vatak paga¹⁷
vsi | vdihan rangga yu 1
18. mas mā 4 matanḍa sang dasagar putuan anak va | nva i sru ayun
| vatak hino vdihan (ra)ngga yu 1 mas mā 6 | tuhan ni dvāragara
19. kaisimvat hayu parvvata anak vanva i sumumila | k vatak vka
| vdihan rangga yu 1 mas mā 4 tuhan ni dvā | dmit papa lara
20. san pu deva anak vanva i poha vatak vka | vdihan rangga yu | 1
mas mā 6 tuhān ni matanḍākan samga¹⁸ | gunung tanayan
21. pu basu anak vanva i kolungan vatak vka vdi | han rangga yu | 1
mas mā 6 || o ||

TRANSLATION

1. Hail! The Śaka year expired, 823, the month of Asuji, fifth day of the dark half of the month, *vurukung*,¹⁹ *Pahing*,²⁰ Monday.....
.....the lunar mansion Mṛgaśīrā, the conjunction of Śiva. At that time, the *raka*
2. of Vanua poḥ (viz.) *dyaḥ Sala*, the son of *sang Ratu Bajra*,²¹ resident of Parivutan, marked out the village at Kayu āra hivang under Vatu tihang.....(with living) possessions (?).²²
3.arid fields and so forth. The whole extent of the village of Kayu ara hivang was marked out by the *raka* of Vanua poḥ (as a) free-hold for the temple of.....²³
4.Moreover, this lord²⁴ of Parivutan worked about purifying all bad things, without aiming at.....*hadyan*
5. Nang, resident of Kayu ara hivang. In consequence of this fact, (this village) was marked out into a free-hold by the *raka* of Vanua poḥ (viz.) *dyaḥ sala*: this is the foundation of the *raka* of Vanua poḥ in
6. the village of Kayu ara hivang. The *rakryan* of Vatu tihang (viz.) *Pu Sanggrāma Śurandhara*,²⁵ resident of Gulak under Mamali deśa (or, the deśa of Mamali) received
7. *gañja haji pātra sisi*-cloth 1 set, silver 1 *kati* (and) 1 *prasāda voḥ*-ring weighing 1 *suvarṇa*. The *rakryan* (of) Patimpuh (viz.) *Pu Ramya*, resident of
8. Paranggang under Paranggang received *kagañja haji pātra sisi*-(cloth) 1 piece, silver 1 *karṣa* 2 *māṣa* (and) 1 *prasāda voḥ*-ring weighing 8 *māṣa*.
9. The *magat Vadihati* (viz.) *Pu Dangpit*, resident of Paḍamuan under Vadihati, (received) coloured cloth 1 set, gold 1 *suvarṇa*, *māṣa* (?) (and) 1 *prasāda voḥ*-ring
10. weighing 6 *māṣa*. The *tuhān* of Mukudur : *Sang Vangun sugih* (viz.) *Pu Manikṣa*, resident of Mantyasiḥ under Makudur (received) coloured cloth 1 set, gold 1 *māṣa*

11. (and) 1 *prasāda* *voḥ*-ring weighing 6 *māṣa*. The *mangrangkpī tuhan* : *sa(ng) śāpampañjāṅg*²⁶ (viz.) *Pu* Barmmi, resident of Mḍang²⁷ under Makudur (received) coloured cloth 1 set, (gold ?) 1 *māṣa* (and)
12. 1 *prasāda*-*voḥ*-ring weighing 6 *māṣa*. *Sang makalambi manusuk*²⁸ : *sang tulumpuk*²⁹ (viz.) *Pu* Naru, resident of Pupur under Vadihati (received) coloured cloth
13. 1 set, gold 12 *māṣa*, in all. The *pangangkat-panungsung*³⁰ of *sang makudur* : *sang ḍaluk*³¹ (viz.) *Pu* Tangak, father of Lacira, grandfather of Muḍing, resident of Taji under Taji
14. (received) coloured cloth 1 set, gold 12 *māṣa*, in all. The *pangangkat-panungsung* of the *tuhān* of the united body of *nayaka*-s under Vatu tihang : the *raka* of Vaskar tāl (viz.) *Pu* Pudraka, resident of Kasugihan
15. under Dagihan³² (received) coloured cloth 1 set, gold 6 *māṣa*. The *mangrangkpī tuhān* of the united body of the *nayaka*-s : the *raka* of Pakambingan³³ (viz.) *Pu* Paṇḍava, resident
16. of Lamvar under Varu ranu (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *tuhān* of Lapuran³⁴ : the *raka* of Vatu hyang (and) Lampuran (viz.) *Pu* Manu, resident of Panggamulan³⁵ under
17. Manungkuli (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *parujar* of *sang* Alas galu (viz.) *Pu* Viryya, resident of (Paka)-langkyang under Paga(r) Vsi (received) coloured cloth 1 set (and)
18. gold 4 *māṣa*. The *matanḍa* of *sang* Ḍasagar (viz.) *Pu* Tuan, resident of Śru ayun under Hino (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *tuhān* of the *raka* of Dvārāga
19. (viz.) *Si* Mvat hayu parvvata,³⁶ resident of Sumumilak under Vka (received) coloured cloth 1 set (and) gold 4 *māṣa*. The *tuhān* of Dvāḍmit (and ?) papalarasan
20. (viz.) *Pu* Deva, resident of Poha under Vka (received) coloured cloth 1 set (and) gold 6 *māṣa*. The *tuhān* of Matanḍakan : the *samga(t)* Gunung tanayan (viz.)
21. *Pu* Basu, resident of Kolungan under Vka (received) coloured cloth 1 set (and) gold 6 *māṣa*. || o ||

FOOTNOTES

1. *Notulen*, 1890, pp. 24, 44.
2. Read : °mī.
3. Read : °sirān°.
- 3a. Brandes read : mala. Sala is the reading of Damais.
4. The *m* has been doubled.
5. This appears to be a mistake for dhura°, which name appears in several other inscriptions.
6. Sometimes we find : pasa°.
7. Read : vlaḥ.
8. Elsewhere : paṇḍa° or pangḍ°.
9. Read : anak banua.
10. Probably the main word is : asanupañjang. cf. *KO* XV : A. 14.
11. Bosch (*OV*, 1925, p. 45) suggests its emendation into Lu°, but as we do not consider this to be a place-name, we have mis-givings about the suggested correction.
12. Elsewhere : mangrangkappi, or its variation.
13. Lampuran ?
14. Bosch (*op. cit.*) has suggested its emendation into : Panggu°. This is likely. cf. the name in 42. 1a.5 above and 64. I. 2 below.
15. It appears to be a mistake for : pa°.
16. Read : (Paka)lang°. This is filled up with the help of the inscription of Kēmbang Arum, Pl. II : 1. See *OV*, 1925, Bijl. B.
17. Read : °gar.
18. samgat ?
19. A Mal.-Polynesian day of the six-day week.
20. A Mal.-Polynesian day of the five-day week.
21. The use of *dyeh* i.e. prince and *raja* i.e. king is significant, but a Javanese king called Bajra is otherwise unknown. He does not appear to be Dakṣottama Bahubajra Pratipakṣakṣaya who had not become king at this time.
22. The mutilated portion of the text might have, amongst others, *kaṭika prāna*. cf. Stutterheim in *TBG*, 65, p. 241, fn. 61. *Kaṭik* may also be a unit in land-measurement. cf. The plates of Kēmbang Arum, Pl. A. 3 (*OV*, 1925, Bijl. B.).
23. The last letters, viz. *tan*, and other indications go to show that the mutilated name is Parivutan.
24. *Nat* may be the prakṛt form of *nātha*.
25. Elsewhere : Dhurandhara.
26. This appears to be a corruption from *asanupañjang*.
27. This is the first mention of Mḍang as a place-name in an undoubtedly authentic charter. Over its identification see Krom, *Geschiedenis*, pp. 168-170, with literature cited in fn.s.
28. Lit., 'the Hon. person with a jacket who went to mark out (the free-hold) : sang.....'
29. A title called *tilimpik* is known from other inscriptions, but we dare not identify these two. The significance of the term is unknown.
30. A class of people or officers ? In *OJO* XLIII, v°. 4, we read of a *pangangkat i sang hyang kudur*. The significance of the title is not, however, clear.
31. This may be a title, but its significance is not clear.
32. Kasugihan ?

33. Pakambangan?
 34. Lampuran?
 35. Panggu?
 36. or (1) *Si Mvat* (of) *Hayu parvata*. (2) The *tuhan* of *Dvārāga rakai* (viz.) *Si Mvat* *Hayu parvata* etc. It may be urged in favour of the above translation that, in the immediately preceding lines, the names are always preceded by the honorific *Pu*. Its place has been occupied by *si* which is also an honorific. The claim of *raka* in this context is somewhat countenanced by the use of *raka* in the preceding lines.

LXIII

COPPER-PLATES OF VATUKURA A (COPENHAGEN)
824 ŚAKA

These two copper-plates, apparently belonging to each other, are preserved at Copenhagen, but the find-spot of these records are not known. It is known, however, that Dr. Brandes¹ received from Prof. Kern two rubbings, each on one side, of two different copper-plates. These rubbings were again obtained from Prof. Vilh. Thomsen of Copenhagen who got them from the proprietress of the plates, the Baroness of D. The history of these plates can not be traced further.

The inscription records that the great king, the *raka* of Vatukura, viz., *dyah* Balitung Śrī Išvarakeśavotsavatungga, altered (?) the *sima*-dues of the *rāmanta*-s of Vatukura in respect of his *dharma pangasthūlan*, where worship has to be conducted by the same functionaries in each full-moon of the month of Bhādra. The royal seal is called *jalasamūha*.

The transcription of this record has been published in *OJO* where it bears no. XXIV.

TEXT

|| o || svasti śakavarṣātīta, 824, śravaṇamāsa,² tithi, pañcadaśī³ śuklapakṣa, pā, pa, ang, vāra, | maḍangkungan, saptakāraṇa⁴ viṣṭi, pūrvvāsa-dhānakṣatra,⁵ śivayoga, tatkāla mahārāja rake watu kura | dyah balitung, śrī išvarakeśavotsavatungga, manḥ panima, mā kā 1, i rāmanta i watu kura, paṇṇaḥ | dharmma pangasthūlan risira, angkēn pūrṇnama ning bhadravāda,⁶ kabhaktyana de rāmanta i watu kura, kunēng ikang savaḥ, gagā, rēṇēk, tēbuan, yatikāmi-jilakna pirak, mā 1, ing sarahi, duvan babadan, mā 3,

parākraman rakryan apatiḥ, mamrahakēn i pāduka śrī mahārāja, matangnyan inu|bhayasanmata panghyang vargga sima makamuka ikang apañji kālajaya, de pāduka śrī | mahārāja,

an makacihna vargga sima vineḥ makmitana sang hyang ajñā⁷
haji tinaṇḍa jalasamū|halañcana,⁸ mrat(i) subaddhakna pagēhn-
yānugraha pāduka śrī mahārāja i vargga sima i va|tu kura, an
kevala susuk sima svatantra lpa|s tapva ikang i vatu kura, ta.....

TRANSLATION

|| o || Hail! The Śaka year expired, 824, the month of Śrāvaṇa,
fifteenth day of the bright half of the month, *paniron*,⁹ *pahing*,¹⁰
Tuesday, | *maḍangkungan*,¹¹ the seventh *kaṛaṇa* (viz.) Viṣṭi, the lunar
mansion Pūrvāṣādhā, the conjunction of Śiva. At that time, the
great king, the *raka* of Vatukura, | *dyaḥ* Balitung, Śrī Iśvarakeśa-
votsavatungga¹² altered (?) the *sima-dues*¹³ of the *rāmanta*-s of
Vatukura¹⁴ (viz.) gold 1 *karṣa*, in connexion | with his *dharma*
pangasthūlan.¹⁵ In each full-moon of the month of Bhādra, (herein)
worship has to be performed by the *rāmanta*-s of Vatukura. More-
over as regards the irrigated fields, | arid fields, marshy lands,
sugar-gardens, for these they must present silver 1 *māṣa*, each in
particular, (and) for the clearance of hamlets 3 *māṣa*,

The mighty *rakryan apatiḥ* begged of H.M. the illustrious
great king. In consequence of that fact, | the request of the
parties of the free-hold, having at (their) head *apañji* Kālajaya,
was favourably disposed of by H.M. the illustrious | great king,
who, having affixed the sign, the parties of the free-hold received
the protection of the sacred royal command that has received the
seal of *jalasamūha*¹⁶ for permanently maintaining the durability
of the favour of H.M. the illustrious great king for the parties of
the free-hold at | Vatukura (namely) that only the marked-out
free-hold is absolutely free, though (?)¹⁷ this at Vatukura.....

FOOTNOTES

1. *Notulen*, 1898, pp. 88. ff.
2. Read : Śrā°.
3. Read : °daśi.
4. Read : °ka°.
5. Read : °ṣādhā°.
6. The corresponding Skt. form is : *bhādrapada*.

7. Skt. : ājñā.
8. The correct Skt. form is : lāñcana.
9. A Mal.-Polynesian day of the six-day week.
10. A Mal.-Polynesian day of the five-day week.
11. The name of a *ruku*.
12. Read : iśvara°.
13. Krom (*Geschiedenis*, p. 187) understand the passage differently. He thinks that the passage refers to the gift of king Balitung to the *rāmanta*-s of Vatukura in respect of a free-hold. My interpretation of the passage tallies with Stutterheim's (*TBG*, 74, p. 216).
14. It is noteworthy that the royal title is formed of this place-name.
15. After v. d. Tuuk (*KEWdb*, I : 222 s. v. *asthūala*), Dr. Stutterheim thinks that this refers to a funerary temple (*TBG*, 74, pp. 276-277). If so, this might have stood in Central Java (cf. *TBG*, 67, pp. 181-186, and fn.s.).
16. Lit. 'volumes of water'. It is difficult to understand how volumes of water can serve as a seal in a royal charter. At any rate, this is the first mention of the name of a royal seal in Old-Javanese documents.
17. As the line is not complete, it is difficult to say if this meaning has to be accepted.

LXIV

COPPER-PLATES OF PANGGUMULAN I AND II
(KĒMBANG ARUM) 824 AND 825 ŚAKA

These three copper-plates were discovered from a cane-field of *desa Kĕmbang Arum* in the sub-division of the same name, district Klegung, Sleman, Jogjakarta. The plates are of similar size and measure 45×18.5 c.m. Of these three plates, I and II are incised on one side, while III is written on both the faces.

The inscription contains two records. The first record dates from 824 Śaka and states that the *rakryān* of Vantil, viz., *Pu Pālaka*, resident of Vuatan sugih, with his wife *dyah Prasāda* and his three sons, viz., *Pu Palaku*, *Pu Govinda* and *Pu Vangi* tamuy marked out a free-hold at Panggumulan for the god and the goddess at Kinavuhan. The second record dating from 825 Śaka states that the *rakryan* of Vantil, viz., *Pu Pālaka* with his wife *dyah Prasāda* and three sons, viz., *Pu Palaku*, *Pu Govinda* and *dyah Vangi* tamuy purchased the mortgaged lands of the *rāmanta-s* of Panggumulan. The garden named Siddhayoga and the *savah*-fields of Panilman were bought for silver 3 *kati* from *ḍapunta* Prabhu and *ḍapunta* Kaca.

Dr. Bosch has published the transcription of this inscription with elaborate notes in *OV*, 1925, Bijl. B, pp. 41-49. According to Damais,¹ the date corresponds to 27th December, 902 A.D.

TEXT

- I. 1. svasti śakavarṣātīta 824, poṣa² māsa tithi daśami³ kṛṣṇapakṣa, tunglai, kalivuan, somavāra, dakṣiṇastha,⁴ jaiṣṭhanakṣatra⁵ mitra-devatā, sukarmamāyoga, tatkāla rakryān
2. i vantil pu pālaka anak vanua i vuatan sugih vatak valukan, muang nganakvi nira dyah prasāda, muang anak nira katiga pu palaku, pu govinda, pu vangi tamuy manusuk śīma⁶ vanua i pa

3. nggumulan vatak puluvatu⁷ hop.....⁸ kabikuanya gavay mā 4 savah kanayakān tampah 7 kaṭik 1 patilek ning alas pirak mā 1 paknānyan sinusuk punyā nira śīmā
4. bhaṭāra muang bhaṭārī i kinavuhan, tan katamāna dening sapra-kāra ning mangilala drabya haji tikasan, rumvān, manimpiki, paranakan, kring, paḍammapuy, manghuri, air haji, tapa haji,
5. tuha dagang, vanua i dalam, katanggaran, pinilai, mapadahi mangidung, hulun haji ityevamadi kabaih tan hana deyan tumamā iriya, bhaṭāra muang bhaṭārī atah basa pramāṇā
6. ing sovāra ni sukha duhkanya kabaih anung kinon humarapa⁹ ikanang susukan śīma sang pamagat pikatan ḍapunta koṣikī anak vanua ing haji kabikuan i pamēhangan, muang sang pa
7. magat manungkuli sang brahmāśakti, mangasiakan sira pasēk pasēk sabyavastha¹⁰ ning manusuk śīma dangū, i rakryan mapatih i hino pu dakṣa sang bāhubajrapratipakṣakṣaya, rake halu pu
8. bvalu sang sanggrāmadurandhara¹¹, rakai sirikan pu variga sang samarabikrānta, rakai vka pu kutak, rake pagarvsi pu vīrabikrama, sang pamagat tiruan pu asangā sang śīva astra, sang maka-vanua ika
9. na sinusuk sang pamagat puluvatu pu kunir sang vinīta anak vanua i cukulan vatak tilimpik, kapua sira inasēan pasēk pasēk vḍihan gañjar pātra sisi yu 1 sisim¹² pasada¹³
10. voh 1 mabrat mas su 1 ing sovang sovang || sang puluvatu anakbi pu babi anak vanua i babahan i puluvatu inasian¹⁴ kain savlah sisim pasada voh 1¹⁵ mabrat mas mā 8 || rakai
11. halaran pu basu, rake palarhyang pu puñjang, elinan¹⁶ pu galatha, vlahan pu dhepu, manghuri pu cakra, pangkur pu rañjan, tavān pu varā, tirip pu kṛṣṇa, vadihati pu ḍapit, ma
12. kudur pu sambrada, kapua sira inasēan pasēk pasēk vḍihan rangga yu 1 sisim pasada voh 1 mabrat mas mā 8 ing sovang sovang || pamihang i sang hyang kudur vḍihan yu 1 mas mā 4
13. sang tuhān ni vadihati 2 sang miramirah si rayung mangrangkapi sang halaran si rahula anak vanua i pangramuan vatak vadihati, sang tuhān ni makudur 2 sang asammañjang¹⁷ si dharmma muang sang tangkil

14. sugih, si manikṣa anak vanua i mantyasih vatak makudur, kapua vineh pasēk pasēk vḍihan yu 1 mas mā 4 ing sovang sovang || i vadihati lumaku manusuk sang vurukuy si managa
 15. sū anak vanua i paṇḍamuan vadihati, muang i makudur sang kamalagyan si lalita anak vanua i palikēt vatak makudur kapua vinaih pasēk pasēk vḍihan yu 2 mas mā 8 ka
 16. hop pā pangangkat ing sovang sovang || samangkana sang tuhān mamuat ujar kabaih panujar¹⁸ ri hino sang kaṇḍamuhi si tunggang anak vanua i gunungan vatak tangkil citralekha sang watu varani
- II. 1. si manēsēr anak vanua i tamalinggang vatak sirikan parujar ri halu sang visaga¹⁹ si viryya anak vanua i pakalangkyangan vatak pagarvsi, parujar i sirikan sang hujung galuh si agra anak vanu
2. a i singha vatak hino, citralekha dharmmasinta si parbvata anak vanua i limusā vatak puluvatu, parujar i vka viridih si ḍaṇunve i skar tan²⁰ vatak layuvatang, citralekha halang
 3. manuk si govinda vanva ri vanua tngah vatak vurutunggal parujar i tiruan sumuḍan si kasura anak vanua i vungkuḍu vatak kilipan, kapua avinaih pasēk pasēk vḍihan yu 1 ma
 4. s mā 4 ing sovang sovang || parujar i halaran sang vijanta anak vanua i talumpuk i sumingkar vatak kaṇḍuh tuhān i kanayakān i puluvatu si samadhi vanva i pangaruhan paṇḍai tan.vaga
 5. muang tuhān ing lampuran si dhaniti anak vanua i vukulan vatak tilimpik parujar i manghuri sang ranubra si samodaya anak vanua i singhapura vatak halu manghi, parujar i pangkur
 6. udalan²¹ si dhyāna anak vanua i rilam vatak aluhur, parujar i tavān sang ḍaluk si kṛṣṇa anak vanua i srāi vatak lampungan, parujar i tirip sang pangadagan si singhā
 7. anak vanua i parangmangjahijjahit kapua vineh pasēk pasēk vḍihan yu 1 mas mā 2 ing sovang sovang || pitungtung ni parujar sang mānak, lua si barubuh muang si varu kapua anakvanua
 8. i ralua vatak vurutunggal, vuatan yai si kbēl anak vanua i vuatan yai vatak watu humalang vineh pasēk pasēk vḍihan yu 1 mā 1 ing sovang sovang || patih i puluvatu 3

9. mā mas si tirisan rama ni yoga muang tajyangin si kaṇḍi rama ni lucira, tunggūdurungnya si śaraṇa rama ni vavul kapua vineh pasēk pasēk vḍihan yu 1 mas mā 2 ing sovang sovang ||
 10. parujar i patih i kañcil rama ni vaṇḍi vineh vḍihan sahle mas mā 1 || vahuta i puluvatu 3 airhajo²² si dras rama ni varingin, tunggūdurungnya si baiśakha rama ni tumva, vahuta vinka
 11. s vkas si katis vineh pasēk pasēk vḍihan yu 1 mas mā 2 ing sovang sovang || vahuta lampuran si bhadra muang pihujungnya prāṇa 5 kapua vinaih pasēk pasēk vḍihan
 12. sahle mas mā 1 ing sovang sovang || rāma māgaman irikanang vanua sinusuk i panggumulan prāṇa 6 kalang manguvu si pingul rama ni udā, gusti syatag rama ni rangga, vinkas si vu
 13. dal rama ni ḍemoh tuha banua si guṇa rama ni ḍayang, rāma matuha si vlang rama ni go, magavai watu śīma si śrū rama ni bukang sangkā i ḍihyang vineh pasēk pasēk vḍihan yu 1
 14. mas mā 2 ing sovang sovang || muvah māgaman prāṇa 7 kalang tunggūdurung si tuḍe rama ni bhaisākha, hulu vras ḍapunta bingung, tuha vērēh si brit si kpul rama ni mahēar vadahu
 15. ma 2 si plat rama ni dharmma, muang si uñja rama ni gamvo si ḍoho rama ni ramya si ranggēl, rama ni tugan, si kaladhara rama ni udāyaṇa si māngoh rama ni tarum kapua vinaih pasēk pasēk
 16. k vḍihan yu 1 mas mā 1 ing sovang sovang || anak manuam prāṇa 18 si blonḍo, si karan, si uyaṇa, si plat, si muga, si kuṇḍu, si glo, sy alēng, si bahu, si glar
 17. si limbu, si tunggū, si tiḍu, si gvarī, si kavēl, si balabu, si bngal, si dravēng, kapua vinaih pasēk pasēk vḍihan sahlay mas ku 1 ing sovang sovang || raiṇanta sang matuha, si turuk raiṇangga
 18. si taḍah raibai, si rumpung rai ḍaimoh vinaih pasēk pasēk kain vlah 1 kampit 1 ing sovang sovang || muvah raiṇanta sang manūti prāṇa 15 si gavī rai kṛṣṇa, si magya rai śryan si kuḍuk rai
- III.a.1. rampūan si vrut rai tugan, si kinang rai barubuh, si daki rai mahēar, si turukan rai tarum, si haryya rai ramya, si balyah rai gamvo, si puñjang rai gamvais, si lamyat rai banī, si ḍayang rai dayana

2. si dita rai bireḍis, si kutil rai go, si tugaṇ rai vdai piṇḍaprāṇa 15 vinaih pasēk pasēk kain savlah ing sovang sovang || anak manuam anakbi si mahyang, si tagēs, si rikha, si sojara, si vi
3. doh, si rampvas, si kaḍya, si camma piṇḍaprāṇa 8 vineh pasēk pasēk pirak mā 4 ing sovang sovang || samangkana sang i siringan ing vanua milu pinakasākṣi, patih i hino patih kulumpang si puṇḅang
4. rama ni śrī, patih i tiru rāṇu 2 patih paṇḍavutan si pryangka rama ni kurutug muang si parama rama ni vulakan kapua vineh pasēk pasēk vḍihan yu 1 mas mā 2 ing sovang sovang || rāma i siringan tumū
5. t sākṣi, i suru vatak ho²³ kalangnya si pagar kaki mahū, parujarnya si tahl rama ni varis, i tguhan vatak linggang gusti si sunglit rama ni ptēng, parujarnya si hali rangma ni jaluk, i purud vatak parantunga
6. n paṇḍe kalang si taji rama ni svāmi, parujarnya si junēt, i pāstam-vir kalang si guṇakāra rama ni jaluk, parujarnya syungḍa rama ni kisik, i kinavuhan vatak hino gusti si bandeng kaki aji, parujarnya
7. si tuḍu, i vangun amvėk vatak panguruhan paṇḍe rāma matuha si pyul rama ni śuddhi parujarnya si julung i munggu vuatan vatak laṇḍa tamvir rama matuha si vaduā rama ni impēn piṇḍa vanua si
8. ringan tumūt pinakasākṣi 9 ho²⁴ sang patih vuangnya prāṇa 9 kapua vinaih pasēk pasēk vḍihan yu 1 mas mā 2 ing sovang sovang || parujarnya piṇḍa prāṇa 6 vinaih pasēk pasēk vḍihan
9. sahlai mas mā 1 ing sovang sovang || saji ning manusuk śima vḍihan sang hyang brahmā yu 1 mas mā 1 vḍihan sang hyang kulumpang yu 4 mas mā 4 vadung 1 rimvas 1 patuk 1 lukai 1 tvėk punukan 1
10. linggis 4 laṇḍuk 1 vangkyul 1 gulumi 1 kurumbhagi 1 nakhaccheda 1 dom 1 tahas 1 bsi 1 padamaran 1 saragi pagangan 2 kampil 1 vras sakadut 1 vsi ikat 1 vḍus 1 taṇḍas²⁵ 11
11. kumol 1 skul dinyun 4 pras 1 pasilih galuh 1 argha²⁶ 5 vras ing tamvakur 1 hayam 4 hantiga 4 muang pañcopacāra kamvang, kavittha, dīpa, dhupa, gandhalepa || i sampunira kabaih mana
12. ḍah mapangalih makavittha makamvang malungguh sira ring natar makulilingan humarapakan²⁷ sang hyang kudur muang sang hyang śima vatu lulumpang²⁸ i sor ning bitana i tngah ning natar, krama ning malungguh

13. sang pamagat pikatan, rake vantila, samagat manungkuli umanggu lor humarap²⁹ kidul, sang vahuta hyang kudur muang sang tuhan mamuat vuvus kabaih munggu kuluan humarap vaitan, sang
 14. sang vahuta patih muang ramanta muang sang anak vanua kabaih tpi siring munggu kidul humarap lor lumakas sang makudur mamangmang manumpah, manapatai³⁰, manatėk³¹ gulū ni hayam lina
 15. ṇḍasakan ing susu kulumpang, mamatingakan hantlū i sang hyang vatu śima, manggnangi sang hyang brahmā ring susu, kadyanggāni-kang hayam pjah tan valuy mahurip, kadi lvir nikang hantlū rėmoek, śataśirṇa³² kadi parṇa
 16. sang hyang brahmā tumunu bra ikang kayu saka gėgōngan hilang gēsėng tan pahambān havu kerir, mangkanā ikanang uang nganyaya asing umulaulah iki vanva i panggumulan sinīma rakai vantil sinū
 17. suk ning kudur muang vaduā rakryan mapatih mangkana savata³³ sang makudur anung karėngō de sang vahuta patih muang sang rāma anak vanua kabaih ngunivaih sang tpi siring kabaih manam-vah ya i sang hyang vatu śima
 18. kulumpang sumamvahakan bhaktinya muang i tan langghanānya mangkananya umuvah sira kabaih i ron nira manadāh lvir na tinadāh skul matiman matumpuk asinnasin ḍaing kakap ḍaing kaḍavas³⁴ ruma
 19. han layar layar hurang, halahala, hantiga, sasamangkanang pinakagangan haḍangan prāṇa 2 vḍus 1 dinadyakan klakla same-naka amvillamvil³⁵, kasyan, kvėlan, piningkā, ginanganan
 20. hana rumvarumvah, kuluban, ḍuḍutan tetis, mangkanang madya ininung hana tvak siddhu, hana jātirasa, dūh ninyung, samangkanang inigėllakan³⁶ hana mapadahi marėggang si catu rama ni kriyā, mabrėkuk si
- III.ḅ.1. varā rama ni goga vinaih vḍihan sahlai mas mā 1 ing sovang sovang || mūlapañjut 4 si ma rama ni kutil, si mangol si sāgara si mandon vinaih mas mā 1 ing sovang, sovang, mūla vulė
2. si māri vinaih mas ku 1 si paracan mabañol vinaih pirak mā 4 mahavān madval vras kahaḍang kumalivat irikang kāla vuang i tunggalangan marā ing pkan i siṇḍingan prāṇa 4 si a

3. ntyan si rampal si surat syaranī tulung tutu i tiru ranu vuang i sarupsu prāṇa 3 si biddhi si kyaing si goḍa vinaih pirak ku l³⁷ ing sovang sovang mamangan manginung sang patih vahuta muang
4. ramanta rainanta muang nganak vanua kabaih lakilaki vaduan matuha rarai milu mahantyan tan hana kantun kapua mamangan manginum mangigal kapua umtuakan inak ni amvĕk nira nāha
5. n byaktanyan sampun śuddhapaṛisuddha mapatĕh ikang vanua i panggumulan vatak puluvatu sinusuk sang vahuta hyang kudur muang sang tuhan mamuat ujar kabaih śīma rakryan i vantil pu pālaka
6. muang anakvi nira dyah prasāda muang anak nira pu palaku pu govinda pu vangī tamuy punya nira i bhatāra muang bhatāri i kinavahan pahatguhan tka ing laha³⁸ ning laha³⁸, yā suanyana vuang nganyaya a
7. sing umulah iki śīma vanua i panggumulan vatak puluvatu nguni-vaih yan susuttaya³⁹ kadi lavas sang hyang candrāditya hana ring ngākāśa sumuluh hing aṇḍabhuvana⁴⁰ mangkana lavasnyan sangguh hang
8. pañcamahāpātaka, anurat praśasti vatuvarani dharmmasinta halang manuk || o || svasti śakavarṣatīta⁴¹ 825 māsa bhadravāda⁴² caturtha⁴³ kṛṣṇapakṣa vuruku(ng) kalivu
9. an soma vāra tatkāla rakryan i vantil lakibi pu pālaka sang nganakvi dyah prasāda muang anak nira katlu pu palaku, pu govinda, dyah vangī tamuy, tumbus⁴⁴
10. Imah rāmanta i panggumulan ikanang kasaṇḍā kabuan mangaran i siddhayoga, muang savah ing panilman tinumvas pirak kā 3 i ḍapunta prabhu
11. muang ḍapunta kaca, tumarima ikanang pirak, sang tuha kalang i panggumulan si tuḍai rama ni be, sang gusti si blonḍo, vinkas si vudĕl rāma ni
12. ḍaimoh rāma marata pu dharmma, pu ramanī, si uñju, si tiḍu, sang hulu vras si ratnī jātata⁴⁵ si sunī, tatra sāksī⁴⁶ sang marhyang sang marhyang sang dakṣiṇa ḍapunta mūrṭti, pasingir si go rama ni kucū, ḍapunta tivī, likhita sang karamva.

TRANSLATION

- 1.1. Hail ! The Śaka year expired, 824, the month of Pauṣa, tenth day of the dark half of the month, *Tunglai*⁴⁷, *Kalivon*⁴⁸, Monday, (the planet) in the southern region, (while) the lunar mansion Jyēṣṭhā (stood under) the deity Mitra, (during) the conjunction of Sukarmmā. At that time, the *rakryan*
2. of Vantil (viz.) *Pu Pālaka*, resident of Vuatan Sugih under Vulakan, with his wife *dyah Prasāda* and his three sons (viz.) *Pu Palaku*, *Pu Govinda*, *Pu Vangi* tamuy marked out a free-hold in the village of
3. Panggumulan under Puluvatu.....Its cloister *gavay* 4 *māṣa*, the *savah*-fields under the united body of the *nāyaka*-s (measuring) *tampah* 7 *kaṭik* 1 (and) plots (?) of the forest (valued at ?) silver 1 *māṣa* are destined to be marked out for their religious merit as a free-hold for the
4. god and the goddess of Kinavuhan. (This) may not be trod upon by all sorts of 'collectors of royal dues', *tikasan*, *rumuān*, *manimpiki*, *paranakan*, *kring*, *paḍamaḥuy*, *manghuri*, *air haji*, *taḥahaji*,
5. *tuha dagang*, *vanua i dalam*⁴⁹, *katanggaran*, *pini(ng)lai*, *mapaḍahi*, *mangidung*, *hulun haji* and so forth. All (these) may have no occasion to tread upon this (free-hold). The god and the goddess have the sole words of authority
6. over all of its good and bad incidents (which may happen in the free-hold). Those who were requested to go before at the foundation of the free-hold were *sang pamagat* *Pikatan* (who is) the *ḍapunta* *Koṣikī*, resident of the royal cloister (*haji kabikuan*) at Pamēhangan, and *sang pamagat*
7. Manungkuli (who is) *sang* *Brahmāsakti*. They presented gifts in ample measure according to the custom of marking out free-holds in early times to the *rakryan mapatih* of Hino (viz.) *Pu Dakṣa bāhu-bajrapratipakṣakṣaya*⁵⁰, the *raka* of *Halu* (viz.) *Pu*
8. *Bvalu Sanggrāmadhurandhara*, the *raka* of *Sirikan* (viz.) *Pu Variga samarabikrānta*, the *raka* of *Vka* (viz.) *Pu Kutak*, the *raka* of *Pagarvsi* (viz.) *Pu Vīrabikrama*, *sang pamagat* *Tiruan* (viz.) *Pu Asangā śiva astra*, the one who marked out the village as a free-hold (viz.)
9. *sang pamagat* *Puluvatu* (who is) *Pu Kunir vinita*, resident of *Cukulan* under *Tilimpik* : all of them received in ample measure 1 set of *gañjar pātra sisi*-cloth (and) 1 *pasada voh*-ring

10. weighing gold 1 *suvarṇa*, each in particular. || The wife of *sang* (*ṣamagat*) Puluvalu (viz.) *Pu* Babi, resident of Babahan (and) of Puluvalu received 1 piece of skirt (and) 1 *ṣasada* *voh*-ring weighing gold 8 *māṣa*. The *raka*
11. of Halaran (viz.) *Pu* Basu, the *raka* of Palarhyang (viz.) *Pu* Puñjang, the *elinan*⁵¹ (*ḍalinan* ?) (viz.) *Pu* Gālatha, the *vlaṇ* (viz.) *Pu* Dhepu, the *manghuri* (viz.) *Pu* Cakra, the *pangkur* (viz.) *Pu* Rañjan, the *tavān* (viz.) *Pu* Varā, the *tirip* (viz.) *Pu* Kṛṣṇa, the *vadihati* (viz.) *Pu* Ḍapit, the *makudur*
12. (viz.) *Pu* Sambrada⁵² : all of them received in ample measure coloured cloth 1 set (and) 1 *ṣasada* *voh*-ring weighing gold 8 *māṣa*, each in particular. || The *ṣamihang*⁵³ of *sang hyang kudur* (received) cloth 1 set (and) gold 4 *māṣa*.
13. The two *tuhān*-s of the *vadihati* : *sang miramirah* (viz.) *Si* Rayung (and) *mangrangṣpi halaran* (viz.) *Si* Rahula, resident(s) of Pangramuan⁵⁴ under Vadihati; the two *tuhān*-s of the *makudur* : *sang asamañjang* (viz.) *Si* Dharmma and *sang tangkil*
14. *sugih*⁵⁵ (viz.) *Si* Manikṣa, resident(s) of Mantyasih under Makudur : all (of them) received in ample measure cloth 1 set (and) gold 4 *māṣa*, each in particular. || The *lumaku manusuk* of Vadihati : *sang vurukuy*⁵⁶ (viz.) *Si* Managasū,
15. resident of Paṇḍamuan (under) Vadihati, and the (*lumaku manusuk*) of Makudur : *sang kamalagyan*⁵⁶ (viz.) *Si* Lalita, resident of Palikēt under Makudur : all (of them) received in ample measure cloth 2 sets (and) gold 8 *māṣa*, in all,
16. (along with) their respective *pangangkat*(s) (?)⁵⁷. Evenso, all the (officers called) *tuhān mamuat ujar*⁵⁸ : the *ṣarujar*-s of Hino : *sang kaṇḍamui* (viz.) *Si* Tunggang, resident of Gunung under Tangkil, (and) the *citralekha*⁵⁹ : *vatu varani*
- II.1. (viz.) *Si* Mančsēr, resident of Tamalinggang under Sirikan; the *ṣarujar* of Halu : *sang visaga*^{59a} (viz.) *Si* Viryya, resident of Pakalangkyangan under Pagar vsi; the *ṣarujar*-s of Sirikan : *sang hujung galuh*⁶⁰ (viz.) *Si* Agra,
2. resident of Singha under Hino, (and) *citralekha* : *dharmmasinta* (viz.) *Si* Parbvata, resident of Limusā under Puluvalu; the *ṣarujar*-s of Vka : *viridih* (viz.) *Si* Daṇunve, (resident) of Skar tan under Layu-vatang, (and) *citralekha* : *halang*

3. *manuk* (viz.) *Si* Govinda, of the village of Vanua tngah under Vurutunggal; the *ṣarujar* of Tiruan : *sumuḍan* (viz.) *Si* Kasura, resident of Vungkuḍu⁶¹ under Kilipan : all (of them) received in ample measure cloth 1 set (and) gold
4. 4 *māṣa*, each in particular. || The *ṣarujar* of Halaran (viz.) *Sang* Vijanta, resident of Talumpuk in (and of ?) Sumingkar under Kaṇḍuh; the *tuhān* of the united body of the *nayaka*-s of Puluvalu (viz.) *Si* Samadhi, of the village of Pangaruhan; the copper-smith
5. and *tuha* of Lampuran (viz.) *Si* Dhaniti, resident of Vukulan under Tilimpik; the *ṣarujar* of Manghuri : *sang ranubra*⁶² (viz.) *Si* Samodaya, resident of Singhapura⁶³ under Halu manghi; the *ṣarujar* of Pangkur :
6. *ḍēḍelan*⁶² (viz.) *Si* Dhyāna, resident of Rilam under Aluhur; the *ṣarujar* of Tavān : *sang ḍaluk*⁶² (viz.) *Si* Kṛṣṇa, resident of Srai under Lampungan; the *ṣarujar* of Tirip : *sang pangadagan*⁶² (viz.) *Si* Singhā,
7. resident of Parangmangjahijjahit : all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || The *ṣituntlung*-s of the *ṣarujar*, (viz.) *Sang* Mānak, the *lua*-s⁶⁴ (viz.) *Si* Barubuh and *Si* Varu, all residents
8. of Ralua under Vurutunggal; (the *ṣituntlung* of the *ṣarujar* of) Vuatan yai (viz.) *Si* Kbēl, resident of Vuatan yai under Vatu humalang; (these) received in ample measure cloth 1 set and (gold ?) 1 *māṣa*, each in particular. || The three *ṣatih*-s of Puluvalu : the
9. *māmas*⁶² (viz.) *Si* Tirisan, father of Yoga, and the *tajyangin*⁶² (viz.) *Si* Kaṇḍi, father of Lucira, their *tunggūdurung*⁶² (viz.) *Si* Śaraṇa, father of Vavul; all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. ||
10. The *ṣarujar* of the *ṣatih* of Kañcil (who is) the father of Vaṇḍi received 1 piece of cloth (and) gold 1 *māṣa*. || The three *vahuta*-s of Puluvalu : the *airhajo*⁶⁵ (viz.) *Si* Dras, father of Varingin; his *tunggūdurung* (viz.) *Si* Baiśakha, father of Tumva; the *vahuta* of the *vinkas*
11. of Vkas (or, the foremost *vinkas*) (viz.) *Si* Katis; (all these) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || The *vahuta* of Lampuran (viz.) *Si* Bhadra and his *ṣihujung*-s,⁶⁶ five persons, all received in ample measure one piece

12. of cloth (and) gold 1 *māṣa*, each in particular. || The *rāma māgēman-s* of the village that was marked out at Panggumulan, 6 persons⁶⁷ (: the *kalang manguvu* (viz.) *Si* Pingul, father of Udā; the *gusti* (viz.) *Si*⁶⁸ Atag, father of Rangga; the *vinkas* (viz.) *Si* Vudal, father of Demoh; the *tuha banua* (viz.) *Si* Guṇa, father of Dayang; the *rāma matuha* (viz.) *Si* Vlang, father of Go; the sculptor of the *valu sima* (i.e., the foundation-stone) (viz.) *Si* Śrū, father of Bukang, hailing from Dīhyang⁶⁹; (all of them) received in ample measure cloth 1 set (and)
 14. gold 2 *māṣa*, each in particular. || Moreover, the *māgēman-s*, 7 persons, (and) the *kalang* (of the) *tunggūdurung-s* (viz.) *Si* Tuḍe, father of Bhaiśākha; the *hulu vras* (viz.) *ḍapunta* Bingung; the *tuha vēṛh-s* (viz.) *Si* Brit, *Si* Kpul (who is) father of Mahēar; the two *vadahuma-s*⁷⁰ (namely ?) *Si* Plat,
 15. father of Dharmma and *Si* Uñja, father of Gamvoh; *Si* Doho, father of Ramya; *Si* Ranggēl, father of Tugan; *Si* Kaladhara, father of Udāyaṇa; *Si* Māngoh, father of Tarum; all (of them) received in ample measure
 16. cloth 1 set (and) gold 1 *māṣa*, each in particular. || Little children, 18 persons: *Si* Blonḍo, *Si* Karan, *Si* Uyaṇa, *Si* Plat, *Si* Muga, *Si* Kuṇḍu, *Si* Glo, *Si* Alēng⁷¹, *Si* Bahu, *Si* Glar.
 17. *Si* Limbu, *Si* Tunggū, *Si* Tiḍu, *Si* Gvari, *Si* Kavēl, *Si* Balubu, *Si* Bngal, *Si* Dravēng; all (of them) received in ample measure one piece of cloth (and) gold 1 *kupang*, each in particular. || The older matrons⁷²: *Si* Turuk, mother of Ngga;
 18. *Si* Taḍah, mother⁷³ of Bai; *Si* Rumpung, mother of Daimoh; (all) received in ample measure one piece of skirt (and) *kampit* 1, each in particular. || Moreover, mothers of young children, 15 persons: *Si* Gavī, mother of Kṛṣṇa; *Si* Magya, mother of Śryan; *Si* Kuḍuk, mother of
- III.a.1. Rampūan; *Si* Vrut, mother of Tugan; *Si* Kinang, mother of Barubuh; *Si* Dakī, mother of Mahēar; *Si* Turukan, mother of Tarum; *Si* Haryya, mother of Ramya; *Si* Balyah, mother of Gamvo; *Si* Puñjang, mother of Gamvais; *Si* Lamyat, mother of Bani; *Si* Dayang, mother of Dayana;

2. *Si* Dita, mother of Biredis; *Si* Kutil, mother of Go; *Si* Tugan, mother of Vdai; in all, 15 persons received in ample measure one piece of skirt, each in particular. || The wives of the youngsters: *Si* Mahyang, *Si* Tagēs, *Si* Rikha, *Si* Sojara, *Si* Vidoh,
3. *Si* Rampvas, *Si* Kaḍya, *Si* Camma; in all, 8 persons received in ample measure silver 4 *māṣa*, each in particular. || Evenso, those of the neighbouring villages who went to be witnesses: the *patih* of Hino; the *patih* of Kulumpang (namely ?) *Si* Puñjang,
4. father of Śrī; the two *patih-s* of Tiru rāṇu; the *patih-s* of Paṇḍavutan (viz.) *Si* Pryangka, father of Kurutug and *Si* Parama, father of Vulakan; all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || The *rāma-s* of the neighbourhood who went to be
5. witnesses: (the *rāma*) of Suru under Ho (Hino ?) (and) his *kalang* (viz.) *Si* Pagar, grandfather of Mahū; his *parujar* (viz.) *Si* Tahil, father of Varis; (the *rāma*) of Tguhan under Linggang: the *gusti* (viz.) *Si* Sunglit, father of Ptēng; his *parujar* (viz.) *Si* Hali, father⁷⁴ of Jaluk; (the *rāma*) of Purud under Parantungan;
6. the *paṇḍe kalang*⁷⁵ (viz.) *Si* Taji, father of Svāmi; his *parujar* (viz.) *Si* Junēt; (the *rāma*) of Pāstamvir: the *kalang* (viz.) *Si* Guṇakāra, father of Jaluk; his *parujar* (viz.) *Si* Ungḍa⁷⁶, father of Kisik; (the *rāma*) of Kinavuhan under Hino: the *gusti* (viz.) *Si* Bandeng, grandfather of Ajī; his *parujar* (viz.)
7. *Si* Tuḍu; (the *rāma*) of Vangun amvēk under Panguruhan: the *paṇḍe* of the *rāma mahuta-s* (viz.) *Si* Pyul, father of Śuddhi; his *parujar* (viz.) *Si* Julung; (the *rāma*) of Munggu vuatan under Lanḍa tamvir: the *rama matuha* (viz.) *Si* Vaduā, father of Impēn;
8. total number of neighbouring villages (from which people) went to be witnesses: 9 in all (?)⁷⁷; the *patih-s* of men, 9 persons; all (of them) received in ample measure cloth 1 set (and) gold 2 *māṣa*, each in particular. || Their *parujar-s*, in all 6 persons, received in ample measure one piece of cloth
9. (and) gold 1 *māṣa*, each in particular. || Necessaries for marking out the free-hold: (for) *sang hyang* Brahmā, cloth 1 set (and) gold

- 1 *māṣa* ; (for) *sang hyang kulumpang*, cloth 4 sets (and) gold 4 *māṣa*, axe 1, plane 1, mattock 1, curved chopper 1, grass-cutter 1,
10. crowbar 4, cleaver 1, tiny hoe 1, *gulum* 1, *kurumbhagi*-knife 1, nail-clipper 1, *dom* 1, *tahas* 1, *bsi* 1, lamp 1, cooking bowls 2, sack 1, unbolstered rice 1 *kadut*, *usi ikat* 1, goat 1, (buffalo-)heads 11,
11. *kumol* 1, cooked rice 4 pots, offering dish 1, cloth set with precious stones of different colour 1,⁷⁸ offerings 5, unbolstered rice on one dish, 4 hens, 4 eggs and the five necessities for offering (viz.) flower, paint, lamp, frankincense (and) scent. || After all have
12. partaken of (sacred food), they removed themselves, made toilette with paint and flower, and sat on the ground in a circle⁷⁹, with the face turning to *sang hyang kudur* and the sacred *sima watu kulumpang* (which was placed) under the tent in the middle of the (selected) ground. The manner of sitting (of the persons present is as follows) :
13. *sang pamagat* Pikatan, the *raka* of Vantila⁸⁰, the *samagat* Manungkuli took position in the north and faced the south ; *sang vahuta hyang(s)* (of the) *kudur* and all the *tuhan mamuat vuvus-es* took position in the west and faced the east ;
14. *vahuta-s*, *patih-s* and *rāmanta-s* and all the residents of neighbouring villages⁸¹ took position in the south and faced the north.⁸² (Now) *sang makudur* began to swear, curse and take oath : he separated the neck of the hen which was crushed
15. on the *susu* (and) *kulumpang*⁸³, threw off the egg on the sacred *watu sima* and placed firmly *sang hyang Brahmā*^{83a} on the *susu* (*kulumpang*), (saying) : "Just as the dead hen cannot return to life, just as the shell of the egg is broken into hundred parts, just as
16. *sang hyang Brahmā* always burns fuels on all sides and then steadily destroys and burns them down without leaving ashes to be swept away (by the wind), similarly (may be destroyed) the unrighteous person who disturbs the village of Panggumulan that has been marked out into a free-hold by the *raka* of Vantil and marked out
17. by the *kudur* and the subordinate staff of the *rakryan mapatih* !" Such were the curses of *sang makudur*. These were listened to by the Hon. *vahuta-s*, *patih-s* and the *rāma-s*, all the residents of the village as also all the neighbours. They paid respects to the sacred *watu sima*

18. *kulumpang* and saluted (it) with devotion. Further, without disturbing such (things), all of them returned to their (lontar-) leaves to eat : all of them were fed with excellent rice, *lumpuk*, *asinasin*, dried meat of *kakap*-fish (and) dried meat of *kaḍivas*-fish, heaps of them,
19. (as also) *layar-layar*⁸⁴, cray-fish, *halahala*⁸⁵ (and) eggs. Evenso, two buffaloes (and) one goat were cooked. (These) were fully prepared with cooked spices and were sufficiently taken in and relished. *Kvėlan*⁸⁶ (and) *piningka*⁸⁶ were (also) cooked.
20. There were (also) plantains^{86a} (?) vegetables and kneaded *tetis*.⁸⁷ Evenso, wine was drunk : there were palm-wine and rum ; there were the juice of *jāti*⁸⁸ and the sap of cocoa. Now there was dancing. The *mapadahi*, the *marėgang* (viz.) *Si Catu* (who is) the father of Kriyā, the *mabrėkuk*⁸⁹
- III.b.1. (viz.) *Si Varā* (who is) the father of Goga ; (they) received one piece of cloth (and) gold 1 *māṣa*, each in particular. || The four *mūla pañjut-s*⁹⁰ : *Si Ma* (who is) the father of Kutil, *Si Mangol*, *Si Sāgara* (and) *Si Mandon*, received gold 1 *māṣa*, each in particular. The *mūla vule*⁹¹ (viz.)
2. *Si Māri* received gold 1 *kupang*. *Si Paracan* (who is) a buffoon received silver 4 *māṣa*. (While) going to sell rice, the people of Tunggalangan were seen to pass by at that time, going towards the market of Siṇḍingan, 4 persons : *Si*
3. Antyan, *Si Rampal*, *Si Surat*, *Si*⁹² Arani ; the *tulung tutu*⁹³ of Tiru ranu ; the people of Sarupsu, 3 persons : *Si Biddhi*, *Si Kyaing*, *Si Goḍa*. (All of them) received silver 1 *kupang*, each in particular. The Hon. *patih-s*, *vahuta-s* and
4. *rāmanta-s*, matrons and all the residents of the village—men (and) women, old (and) young—ate, drank (and then) returned to (their) living places : no body remained behind at that time to eat, drink (and) dance. All expressed the satisfaction of their mind. Now is
5. expressed (this) that henceforward is absolutely settled and confirmed the village of Panggumulan under Puluvalu, (as this) is marked out into a free-hold by *sang vahuta hyang(s)* (of the) *kudur* and all the *tuhan mamuat ujar-s*. The free-hold of the *rakryan* of Vantil⁹⁴ (viz.) *Pu Pālaka*

6. and his wife (viz.) *dyah* Prasāda and his sons (viz.) *Pu* Palaku, *Pu* Govinda (and) *Pu* Vangi tamuy, is a gift of love for the god and the goddess of Kinavuhan (and) is to be confirmed for the remotest future. If there is any unrighteous person
7. who disturbs the free-hold of Panggumulan under Puluvalu, and also he who destroys the *susu* (*kulumpang*), so long as the moon and the sun remain in the sky and illuminate the earth-ball, for this period such person may suffer (the penalties of)
8. the five great sins. The *vatū varani*, *dharmmasinta* and *halang manuk* wrote this edict (*praśasti*). || o || Hail ! The Śaka year expired, 825, the month of Bhādra, fourth day of the dark half of the month, *urukung*⁹⁵, *kalivon*⁹⁶,
9. Monday. At that time, the *rakryan* of Vantil, husband and wife (viz.) *Pu* Pālaka and (his) wife *dyah* Prasāda and their three sons (viz.) *Pu* Palaku, *Pu* Govinda (and) *dyah* Vangi tamuy, purchased
10. the lands of the *rāmanta*-s of Panggumulan : these were mortgaged ; the garden named Siddhayoga⁹⁷ and the *savah*-fields at Panilman were purchased for silver 3 *kati* from the *ḍapunta* Prabhu
11. and the *ḍapunta* Kaca.⁹⁸ This silver was received by the *tuha kalang* of Panggumulan (viz.) *Si* Tudai (who is) the father of Be, the *gusti* (viz.) *Si* Blonḍo, the *vinkas* (viz.) *Si* Vudēl (who is) the father of
12. Daimoh, the *rāma maratā*(s) (viz.) *Pu* Dharmma, *Pu* Ramañi, *Si* Uñju, *Si* Tidu, the *halu vras* (viz.) *Si* Ratni, the *jātata*⁹⁹ (viz.) *Si* Suni. The witnesses thereof are the *marhyang* of Dakṣiṇa¹⁰⁰ (viz.) *ḍapunta* Mūrṭti, the *paṅsingir*¹⁰¹ (viz.) *Si* Go (who is) the father of Kucū, the *ḍapunta* Tivi. (This is) written by *sang* Karamva.

FOOTNOTES

1. BEFEO 46 (1952), p. 45.
2. Bosch : Pauṣa.
3. Read : °mī.
4. Read : °kṣi°.
5. Read : jyeṣṭhā°. Bosch : °ḡtha.
6. The word has variously been spelt in this inscription.
7. Bosch : pulungvatu.
8. Five letters are illegible [Bosch].
9. Generally we read : °rēpa.
10. Read : °vyavasthā.

11. Elsewhere we find : °dhuran°.
12. Elsewhere we find *simsi*°.
13. In some inscriptions we read : *prasāda*, *prāsāda*.
14. In some places of contemporary inscriptions, the writers have indifferently used *i* and *ḡ* for *y* when this last one is joined with a previous letter.
15. Bosch's reading of *i* is evidently due to a printing mistake.
16. dali° ? cf. TBC, 67, p. 183, f.n. 23.
17. Elsewhere : *asampañ*°.
18. Read : *paru*°.
19. Bosch read, °maga which is evidently a mistake.
20. tahun ? [Bosch].
21. *ḍḍḍḍan* occurs in this place in other inscriptions.
22. Probably : *airhaji*.
23. hino ? [Bosch].
24. hop ?
25. Bosch misread it as ka°. Ta° appears in many inscriptions at this place.
26. Read : °ghya.
27. Usually : °rēp°.
28. Read : *kulu*°.
29. Usually : °rēp.
30. Read : °pathai.
31. Read : °nē°.
32. Read : °rṇa.
33. Read : śapatha.
34. Read : °ḍi°.
35. The duplication of *l* appears to be due to its contamination with the following vowel.
36. The duplication of *l* appears to be due to its contamination with the following vowel.
37. Bosch's reading of *i* is evidently due to a printing mistake.
38. Read : *dla*°.
39. One *t* is superfluous.
40. Read : °vana.
41. Read : °ḡā°.
42. Read : bhādrapada.
43. Read : °thi.
44. Read : °bas.
45. Jātaka ?
46. Read : °kṣi.
47. A Mal.-Polynesian day of the six-day week.
48. A Mal.-Polynesian day of the five-day week.
49. Apparently a class of people.
50. The use of *Pu* and *Sang* in two parts of what is undoubtedly one name is interesting. Does the second part of the name with the honorific *sang* refers to the consecration name of the persons concerned ? The combination of *Pu* and *Sang* in one name occurs below in other cases also.
51. His functions are not known.
52. Spelt as *Sāmwrda* in 60.1a.6 above.
53. His functions are not known.

54. Pangramuan and Paṇḍamuan (below, 15), both under Wadibati, seem to be identical.
55. In 62.10 above he is called *wangun sugih*. So apparently *tangkil sugih* = *wangun sugih*.
56. I have provisionally accepted it as a title, because the names of the villages in which they live have been given in the same breath.
57. The term also occurs elsewhere. cf. *OJO* XXII : 13-14; XLIII : v^o. 4, etc. Its ordinary meaning does not appear to be acceptable here.
58. They are the same as *tuhān mamuat wuwus*. They are officers and, under the name of *parujar*, they form an important group among the recipients. They appear however to belong to a lower category of officers in service to the high dignitaries. cf. *OV*, 1925, p. 48.
59. Designer.
- 59a. In 62.17 we find here : alas galu.
60. Hereover, see Rouffier in *BKI*, 77 (1921) p. 364 and Sarkar, *Dacca University Studies*, I, p. 119, f.n. 1. For our argument of considering it as a title, see *KO* XV : A. 12 (our note on *parujar*).
61. Stutterheim (*TBG*, 67, pp. 182-183) brings this place-name in connexion with Vungkulur of *Nāg* : 77, 3 : 1-4.
62. The significance of the term is not quite clear.
63. Dr. Stutterheim (*op. cit.*) brings this place-name in connexion with Simapura of *Nāg* : 77 : 3 : 1-4.
64. It seems to be the same as : Lva, e.g. in 65. B. 4.
65. Probably the same as : airhaji.
66. Their functions are not known.
67. In the following enumeration of six names, one comes from Dihyang. He can not, therefore, be a *rāma māgēnan* of Panggumulan. So, one name appears to be missed by the copyist.
68. The writer has employed the Skt. *sandhi*-rule here.
69. As Dihyang or Dieng was the sacred place *par excellence*, there is no wonder that the sculptor belonged to that place.
70. Their functions are not known.
71. The writer has employed the Skt. *Sandhi*-rule here.
72. The writer has used the word *raiṇa* here. The element of *ra* and *nā* may indicate particular honour (cf. Pigeaud, *Java in the fourteenth century*, Vol. II (1960) p. 8, but the use of *raiṇa* and *rai* in the same breath and in regard to the use of the same category of women seems intreaguing.
73. I suppose *rai* to be the abbreviated form of *raiṇa*.
74. *rangma* = *ra(ng)ma*, i.e., *rama*.
75. This appears to be the same as *tuha kalang*.
76. Here Skt. *Sandhi*-rules have been applied.
77. I conjecture *hos* to be a mis-reading for *hop*.
78. Van Naerssen (*Aanw. Kol. Inst.*, 1934, p. 143 and f.n. 7) also offers the alternative translation of : a throne set with precious stones (?). See also Kern, *VG* VII, p. 46.
79. Sitting in a circle is noteworthy.
80. Dr. Bosch draws our attention to the fact that the founder of the free-hold occupies the central position in the north. See *OV*, 1925, p. 47.
81. Bosch has remarked that the same order has been maintained in the distribution of gifts.
82. Over the arrangement of seats, see Bosch, *op. cit.*, pp. 47-48. A somewhat original

- arrangement of seats is described in an inscription of Balitung published by Dr. Van Naerssen in *Aanw. Kol. Inst.*, 1934, Bijl. A.
83. Susuk kulumpang. The repetition of *K* seems to be avoided here. See use of *mvang* here in *OJO* XXIII. 7 and XXXI, v^o 20.
 - 83a. The fire-god.
 84. A kind of aquatic animal ?
 85. Evidently a kind of food-stuff.
 86. Evidently they are also somekind of food.
 - 86a. From *Rambhā* = plantain ?
 87. I do not know what this substance is.
 88. A kind of tree.
 89. A class of musicians.
 90. Their functions are unknown. Skt. *Mūla* = original, principal. Hence *mūla pañjat* may signify : the principal *pañjat*.
 91. The principal vulē. His function is not known to me.
 92. The writer has employed the Skt. *Sandhi*-rule here.
 93. A class of people or officers ?
 94. In III. a 13 above he is called *raka* of Vantil, indicating thereby that there is hardly any difference between *raka* and *rakryan*.
 95. A Mal.-Polynesian day of the six-day week.
 96. A Mal.-Polynesian day of the five-day week.
 97. The temple of Siddhayoga where a god is worshipped is referred to in *OJO* LI dating from 866 Śaka.
 98. My conception of the passage differs from that of Dr. Bosch who thinks that *Pu Pālaka*, his wife and three sons redeemed the mortgaged lands of the *rāma*-s of Panggumulan, whereby were given in mortgage the land named Siddhayoga and the *savah*-field at Panilman which latter one was purchased for silver 3 *katī*, etc.
 99. This appears to be a mistake for *jātaka*.
 100. Lit. The southern region. This implies there were marhyangs of East, West and North as well, but it is difficult to be definite about it, as Dakṣiṇa may also be the name of a place.
 101. This may as well mean 'neighbour'.

TEXT

LXV

COPPER-PLATES OF TĒLANG II (VANAGIRI II)
825 ŚAKA

This duplicate set of copper-plates was unearthed from the eastern bank of the Bēngavan Sala where this river makes a sharp bend towards the east in the north-eastern side of Vanagiri. A cursory reading of the inscription reveals the fact that the two plates forming this set are, in many respects, identical, though there are minor variations. They may respectively be numbered 'Inscription I' and 'Inscription II'. Of these two, the former one has been partially broken and damaged through corrosion (A. 1.). At the lengthiest point, it measures 33 c.m.; the other portion (B. 1.) is fairly well-preserved and measures 18×44 c.m. The other set described as 'Inscription II' is much less damaged, though some portions being strongly oxydised can not be profitably studied now. This set measures 11.5×33.5 c.m. It is certain however that these two plates did not form the complete inscription.

The edict was issued by Śrī mahārāja rake Vatukura dyah Balitung Śrī Dharmmodayamahāsambhu in 825 Śaka. It records that the *raka* of Vlar was commissioned by him to bring into execution the favour of the king cremated at Śataśṛṅga in respect of instituting a free ferry-service over the river at Paparahuan. On this occasion, the villages of Tēlang, Mahe and Paparahuan were marked off into free-holds to maintain the ferry-service.

The inscription has been published with text, translation and a facsimile of Pl. A.1. by Stutterheim in *TBG*, 74 (1934) pp. 269-295. In the following translation, the fuller text has been utilised with the additions from the other whenever they are present.

According to Damais¹, the date of the inscription corresponds to 11th January, 904 A.D.

Inscription I

...(poṣa)²māsa tithi ṣaṣṭi³ kṛṣṇa
vu ka bu vāra hastā nakṣatra
brahma yoga tatkāla ni ajña⁴
śrī mahārāja rake⁵... u-u...y
...u...śr...mmodayama...

2. ...⁶ śrī dakṣottama bāhubajra-
pratipakṣakṣaya. kumon rake
vlar pu sudarśana sumiddhāk-
na sot haji devata⁹ lumāḥ ing
śataśṛṅga. magavaya kamalir
mu...

3. ...aḥ ing paparahuan ri huvus
nikana(ng) gawai rake vlar
kamalir 1 kamulān 3 pangli-
vattanya 1 tkan pasak 1 parahu
2 giliranya 2 tinañā nikanang
rāma ing...

4. ...jar ya tan vuara sanggahan.
inujaran sang huvusan pu
valuh anak vanua i manngahi.
de rakryān mapatiḥ kinon
umarpañakna ikanang vanua i
tlang muang ing mahe¹⁰...

5. ...vusan makakmitana ikanang
kamulān muang parahu.
umantassakna¹¹ sang mahavān
pratidina pangguhanya mas
mā 7 pasang ning kalang mā 2
piṇḍa mā 9 ing satahun.
paknānya...

6. ...muang parāna¹² i mangmit
kamulān. buattahaja¹³ nika-
nang rāma umahāyua as-

Inscription II

A.1. svasti śakavarṣatita¹⁴ 825 poṣa²
māsa tithi ṣaṣṭi³ kṛṣṇa. vu. ka.
vu⁷. vāra. tatkāla ni ajña⁴ śrī
mahārāja rakai vatukura dyah
balitung

2. śrī dharmmodaya mahāsam-
bhu.⁸ tumurun i rakryān
mapatiḥ i hino pu dakṣa bahu-
bajraprahīpakṣakṣaya.⁹ rakai
halu pu vīravikra

3. ma. rake sirikan pu samaravi-
krānta. rake vka pu bhāsvara.
tiruan pu śivāstra. manghuri
pu cakra. vadihati pu ḍapit.
makudur

4. pu sāmvyṛda. kumon rake vlar
pu sudarśana. sumiddhākna
sot sang devata⁹ lumāḥ ing
śataśṛṅga. magavaya kamalir
muang kamulā

5. n muang parahu. irikanang
luah ing paparahuan. i huvus
nikana gawai rakai vlar kamalir
1 umah kamulān 3 pangliv-
tanya 1 tkan

6. pasēk 1 giliran 2 parahu 2 dadi
ikanang vanua i tlang muang
i mahai. i paparahuan kapua

imananā rikanang dharma
umāryya yan vatak huvusan.
tar vihang sang huvusan an
mangk...

vatak huvusan inalap śimā
nikanang

7. ...halu¹⁴ pu vīravikrama
varahan muang rakryān si-
rikan pu samaravikrānta.
rakryān vka pu kutak pu
bhāsvara. tiruan sang śivāstra.
palarhyang pu puñjang.
halaran pu...
8. ...pu cakra¹⁶ pangkur pu rañjan. tavān pu pañjalu. tirip pu
viṣṇu. anginangin pu nohan. vadihati pu ḍapit. makudur pu sām-
vr̥da. mangayubhāgya sira kabai...
9. ...kinon rake vlar umajarang vahuta patiḥ mvang anak vanua i tpi
siring nikanang vanua i tlang ing mahe. ing paparahuan.
mangayubhāgya ikanang rāma maka...
10. ...manadaha. manginum. maparimvangi. irikana(ng) yan paparah
ikanang pasakpasak. patiḥ vungkurul si manungsung mas mā 4
vḍihan yu 1 patiḥ lampuran...
11. ...rangvarang¹⁷ si vangkēr. mas mā 4 vḍihan yu 1 vahuta juru si
rēbut mas mā 4 vḍihan yu 1. pihujung ning vahuta si janta pirak
mā 8 vḍihan yu 1 pa...
12. ...n yu 1. parujar ning patiḥ varangvarang si gring pirak mā 8
vḍihan yu 1, kalang rika vanva i kalim vayan pirak mā 2. kalang i
poḥ mas ku 2 kalang i vakung. si vu...
13. ...rikanang susukan śima sang pa(ng)irahan. i m...r sang kerava
vinēḥ pirak dhā 1 vḍihan yu 1 valandi ranuliḥ pirak mā 8 sovang.
anung...
- B.1. ...ri tla(ng) gusti. si bharata rama ni bahuti. kalang si vgil rama ni
gadit. kalima si ḍaval rama ni vujil. vinkas si gabata rama ni
kañjyal. variga tamvu...ta rama ni vatū...mamā...
2. nira si gahing rama ni hinān. si guḍir rama ni tiṇḍiḥ. si bngal rama
ni krānti. mangla si jantur rama ni nalu. makarisi gaṇḍal rama ni
nabha. maveḥ kamvang si timvul rama ni dayi. nahan cihnā
nikanang vanua i¹⁸

3. tlang i mahe ing paparahuan an pakabuatthajya ikanang kamulān.
muang parahu. umāri an vatak huvusan. muang tan katamāna
de sang mānak katrīṇi pangkur tavān tirip muang...¹⁹
4. ning mangilala drabya haji kabaiḥ kring. paḍamapuy. pamañikan.
mañiga. lva. malandang. mahuri²⁰ makalangkang. tapahaji.
airhaji. vidu. mangidung. tuha paḍahi. kḍi. valyan. paranakkan.²¹
sambalsumbu
5. 1 vatak i dalam. singgaḥ pamṛṣi hulunhaji i tyevamādi tan tamā
irikanang vanua ri tlang. ing mahe. ing paparahuan. ikanang
dharma atah parāna ni saprakāra ni sukhaduḥkhanya...
6. deyanya mavaiḥ manngahana parmasan ing katanḍān. ājñā haji
kinonnakan²² ikanang masamvyavahāra ngkāna hīnghīngana
kvaihnya. paṇḍai mas paṇḍai vsi. tamvaga gangsa prakārah...
7. ing satuhān tlung tuhān ing sasīma. yan pangulang kboanya²³ 20
sapi 40 wḍus 80 aṇḍah savantayan ing sa tuhān tlung tuhān ing
sasīma. gulungan tlung pasang. mangarah tlu(ng) lumpang.
macaḍar patang paca
8. ḍaran. parahu 1 sungharanya 3 tan patuṇḍāna. ikanang sam-
angkana tan knā dening mangilala drabya haji yāpvan pinikul
daganganya. kadyanggānning mabasana. masayang. makacapuri.
kapas cungkūḍu²⁴
9. garam. vēas. paḍat. lnga. vsi vsi. tamvaga gangsa ityevamādi
saprakāra ning dual pinikul kalima bantal ing satuhān pikupiku-
lananya. tlung tuhān ing sasīma. yāpuan lviḥ sangka
10. ring samangkana. knāna ikana(ng) sakalviḥnya de sang mangilala
soddhāraha(d)i.²⁶ kunang ikanang mañamvul. manglakha.
mañavring. mangapus. mamubut. mangubar. mamukat vungkuḍu.
manuhab manuk. mamēsa²⁶
11. ṇḍung. manganamanam. manggula manghapū ityevamādi. kapua
ya tribhāgān. sabhāga umarā ring mangilala drabya haji. sabhāga
umarā ring dharma. sabhāga umarā ring makmitan dharma
samangkana yan vuat(ma)
12. ntas irikanang luaḥ kaniṣṭa. maddhyama.²⁷ utama. saluiranika-
nang inantasakanya²⁸ tan pintāna atah upahan. yāpvan pamiṇta
ataḥ sa upahan salungguḥ ni mahāpātaka pangguhanya.
matangya de

13. yan ikanang anak vanua i tlang ing mahe ing paparahuan kabaib
prayatnāya ri soni nikeng praśasti yathānyan svasthā...

TRANSLATION

- A.1. Hail : The Śaka year expired, 825, the month of Pauṣa, sixth day of the dark half of the month, *urukung*,²⁹ *kalivon*³⁰, Wednesday, the lunar mansion Hastā, the conjunction of Brahma. That is the time of the orders of the illustrious great king, the *raka* of *Vatukura*, *dyak* Balitung, H.M. Dharmmodaya mahāśāmbhu.³¹ (These orders were)
2. communicated to the *rakryān mapatiḥ* of Hino (viz.) *Pu* Dakṣa bāhubajrapratipakṣakṣaya,³² charging the *raka* of Vlar (viz.) *Pu* Sudarśana to bring into execution the promise of the deceased king cremated at Śataśṛṅga³³ about instituting a jetty-shed and (II : dwelling-houses and boats) for the
3. river at Paparahuan. (Moreover), after the *raka* of Vlar has founded 1 jetty-shed, 3 dwelling-houses³⁴, 1 cooking pot³⁴ belonging thereto, 1 halting place (?),³⁵ 2 boats (and) 2 reserve (-boats) belonging thereto, may be asked (by him) from the *rāma*-s of...
4. ...(so that) there may be no misunderstanding. (Indeed), the Honourable lord of Huvusan (viz.) *Pu* Valuh, resident of Manngahi, was (personally) instructed by the *rakryān mapatiḥ* : he was asked to offer the villages at Tlang and at Mahe (II : and at Paparahuan, all under Huvusan),
5. (and) to take care of the dwelling-houses and the boats, in respect of the ferry-service over the holy Mahavān (II : Mahārddhika) in each day, wherefore may be obtained gold 7 *māṣa* and the sum of the *kalang*³⁵ (namely) 2 *māṣa*, total 9 *māṣa* in each year, with the object of...
6. ...and manorial rights in respect of the protection of dwelling-places. The obligations of the *rāma*-s to the king (consist in) protecting the foundation against destruction. It (i.e., the foundation) ceases to be under Huvusan. The lord Huvusan shall not oppose that such...

7. ...(the *rakryān* of) Halu (viz.) *Pu* Viravikrama was informed, so also the *rakryān* Sirikan (viz.) *Pu* Samaravikrānta, the *rakryān* Vka (viz.) *Pu* Kutak, (*Pu*) Bhāsvara, the *Tiruan* (viz.) *sang* Śivāstra, *Palarhyang* (viz.) *Pu* Puñjang, *Halaran* (viz.) *Pu*...
8. ...(Manghuri, viz.) *Pu* Cakra, *Pangkur* (viz.) *Pu* Rañjan, *Tavān* (viz.) *Pu* Pañjaluān, *Tirip* (viz.) *Pu* Viṣṇu,³⁷ *Anginangin* (viz.) *Pu* Nohan, *Vadihati* (viz.) *Pu* Dapit, *Makudur* (viz.) *Pu* Sāmvrda ; all these may approve...
9. ...the *raka* of Vlar was requested to inform the *vahuta*-s, *patiḥ*-s and the residents of neighbouring places of the villages at Tlang, at Mahe and Paparahuan (so that) these *rāma*-s may approve ..
10. ...ate, drank, made toilette with paints and perfumes. Thereupon were distributed gifts in ample measure. The *patiḥ* of Vungkurul (viz.) *Si* Manungsung (received) gold 4 *māṣa* (and) cloth 1 set. The *patiḥ* of Lampuran ..
11. (The *patiḥ* of Va)rangvarang (viz.) *Si* Vangkēr (received) gold 4 *māṣa* (and) cloth 1 set. The *vahuta* of Juru (viz.) *Si* Rēbut (received) gold 4 *māṣa* (and) cloth 1 set. The *pihujung* of Vahuta (viz.) *Si* Janta (received) silver 8 *māṣa* (and) cloth 1 set ..
12. ...1 set. The *parujar* of the *patiḥ* of Varangvarang (viz.) *Si* Gring (received) silver 8 *māṣa* (and) cloth 1 set. The *kalang* of the village of Kalimvayan (received) silver 2 *māṣa*. The *kalang* of Poh (received) gold 2 *kupang*. The *kalang* of Vakung (viz.) *Si* Vu ..
13. ...for the marking out of the free-hold : *sang* *pa(ng)irahan*³⁸ of...(viz.) *sang* Kerava received silver 1 *dharapa* (and) cloth 1 set. The *valand*-s³⁹ of Ranuliḥ (received) silver 8 *māṣa*, each...
- B.1. ...of Tla(ng) : the *gusti* (viz.) *Si* Bharata (who is) the father of Bahuti, the *kalang* (viz.) *Si* Vgil (who is) the father of Gadit, the *kalima* (viz.) *Si* Daval (who is) the father of Vujil, the *pinkas* (viz.) *Si* Gahata (who is) the father of Kañjyal, the *variga* (viz.) Tamvu... (who is) the father of Vatū.....
2. *Si* Gahing (who is) the father of Hinān, *Si* Guḍir (who is) the father of Tiṇḍiḥ, the *vadva rarai*⁴⁰ (viz.) *Si* Bngal (who is) the father of Krānti, the *mangla*⁴¹ (viz.) *Si* Jantur (who is) the father of Nalu, the *makari*⁴² (viz.) *Si* Gāṇḍal (who is) the father of Nabha, the *mavaiḥ kamvang*⁴³ (viz.) *Si* Timbul (who is) the father of Dai.

3. (So far regarding) Tlang, Mahe and Paparahuan in respect of (their) obligations to the king for the dwelling-places and boats. They cease to be under Huvusan and may not be trod upon by the Hon. three, (viz.) *pangkur, tavan, tirip*, and...(all sorts)
4. of 'collectors of royal taxes', all: the *kring, paḍamapuy, pamanikan, maniga, lva*⁴⁶, *malandang, ma(ng)huri, makalangang, tapa haji, airhaji, vidu, mangidung, tuha paḍahi, kḍi, valyan, paranakan, sambal sumbul,*
5. *vatak i dalam*⁴⁵, *singgaḥ, pamṭṣi, hulun haji* and so forth. (These) may not tread upon the villages of Tlang, Mahe and Paparahuan: the free-hold has the sole authority over all of their good and bad incidents...
6. Their duty (consists in) giving (and) depositing (?) their monetary share⁴⁶ with the united body of the *tanḍa-s*⁴⁷. The royal command ordained that the traders shall there be defined in their numbers: gold-smiths, iron-smiths, copper(-smiths), brass(-smiths), all...
7. each 'master': (there will be) three 'masters' per freehold. If (anything) is carried (within), then (are free) 20 buffaloes, 40 cows, 80 goats and eggs one cage, per 'master': (there are to be) three 'masters' per free-hold; transport-carts, 3 teams; what is packed up, three bundles; *macaḍar-s*⁴⁷,
8. *pacadaran*⁴⁸; 1 vessel with three *sunghara-s*⁴⁹ without taking (any other boat) in tow⁵⁰. All these may not be touched by the 'collectors of royal taxes'. Even if their commodities are *pikuled*, for example, (the commodities) of the dealers of clothes, the dealers of copper-works and those who come within city-walls to hawk with⁵¹: cotton, *vungkuḍu*,
9. salt, unpealed rice, *paḥat*⁵², sesame oil, iron-work, copper-work, brass-work and so forth, (then) of all the commodities which have been *pikuled* (is free) the fifth *bantal* for each 'master' of the *pikul*⁵³: (there are to be) three 'masters' per free-hold. If there is more than this defined limit,
10. (then), from such (commodities), each surplus may be touched by 'the collectors of royal *soddhāra*⁵⁴.' Moreover, (as regards) the making of black paints, lac, purple-red paints, spinning (?), the making of bed-covers and pillows, red paints, fishing with (?) *vungkuḍu*, catching birds by laying snares,

11. making of wicker-works, sugar, lime and so forth, (the profits of) all these may be divided into three parts: one part goes to the 'collectors of royal taxes'; one part goes to the foundation (*dharma*); one part goes to the protectors of the foundation. Now, if
12. men of lowest, mediocre (or) highest position present themselves to be carried over the river, all of them shall be ferried over and no reward shall be asked⁵⁵. Still, if any one asks any reward, then his lot may be to dwell in the great hell: This is the reason
13. why the residents of Tlang, Mahe and Paparahuan shall all take care of the contents of the edict for their well-being.

FOOTNOTES

1. BEFEO, 46 (1932), p. 45.
- 1a. Read: 'gā'.
2. Read: paṣa.
3. Read: 'gṭhi.
4. Read: ājñā.
5. Read: vatukura dyah balitung śrī dharmmodayamahāsambhu. [The number of dots has no connexion with the length of the lacunae.—Stutterheim].
6. Read: tumurun i rakryān mapatiḥ i hino.
7. It should have been written as: bu.
8. sic. [Stutterheim].
9. Skt.: tā.
10. Read: ṅg paparahuan kapua vatak huvusan. [Stutterheim].
11. umēntasak⁵ is better.
12. Or: paraha. [Stutterheim].
13. Read: buath⁶. This is the usual spelling of the word, but one t is unnecessary.
14. Read: rakryān halu. [Stutterheim].
15. Read: patiḥ. [Stutterheim].
16. Read: rakryān manghūri pu cakra. [Stutterheim].
17. Read: patiḥ varangvarang. [Stutterheim].
18. I1b has on the verso: I. ni tṇḍiḥ. vadya rarai si bngal rama ni krānti. mangla si jantur rama ni nalu. makarisi gāṇḍal rama ni nabha. mavaiḥ kamvang si timbul rama (2) ni dai.
19. Read: saprakāra. [Stutterheim].
20. sic. [Stutterheim]. Usually: manghuri.
21. Usually: 'nakan. As in some cases above, the duplication of the consonant may be viewed as an archaic characteristic.
22. Here also, the consonant has been doubled.
23. Read: 'bonya.

24. Or : vung°. [Stutterheim].
25. Read : haji. [Stutterheim].
26. Elsewhere : mami°.
27. The correct Skt. form is : kanigṛha madhya°.
28. inen° is better.
29. A Mal.-Polynesian day of the six-day week.
30. A Mal.-Polynesian day of the five-day week.
31. The names Balitung and Dharmmodaya mahāśāmbhu were previously separated. They are now considered to form one name. See TBG, 67, pp. 177-181.
- 31a. In Ins. II we read after this : *rakai halu* (viz.) *Pu Viravikrama*, *rakai sirikan* (viz.) *Pu Samaravikrānta*, *rake vka* (viz.) *Pu Bhāsvara*, *tiruan* (viz.) *Pu Śivāstra*, *manghuri* (viz.) *Pu Cakra*, *vadihati* (viz.) *Pu Dapit*, *makudur* (viz.) *Pu Sāmvrda*, charging the *raka* of Vlar etc.
32. See hereover KO II : 8 b ; Kern, VG, VI, p. 307 ; TBG, 74, p. 284.
33. Over *Kumulān*, see Stutterheim in TBG, 74, pp. 280-281.
34. The word also occurs among the *saji*-necessaries. cf. *Aanw. Kol. Inst.*, 1934, p. 141.
35. Over *ikan pasāk*, see TBG, 74, p. 281.
36. Stutterheim (*op. cit.*, p. 290, f.n.1) notices the difficulty of the expression *pasang ring kalang*. As we may understand 'carpenter' by *kalang*, does the passage refer to repair-costs for boats, houses, etc. ?
37. Can he be Kṛṣṇa ? cf. 64.1.11 above.
38. Apparently officers or classes of people of unknown functions. Can it be *Pangaruhan*, which occurs above in 12.3b. 2; 22.6a.3, 42.1a.1, 57.4 etc. ?
39. Functions unknown.
40. The rest of the line is translated with additions from Inscription II.
41. Cook ?
42. Stutterheim reads *makarisi*. Apparently officers or classes of people.
43. Lit. Suppliers of flowers.
44. *ica* ?
45. Elsewhere : *zatēk i jro*.
46. *Parmasan* from *Vmas*. cf. *Mal Per-emas-an*. See *Aanw. Kol. Inst.*, 1934, p. 140, f.n. 10. The word also occurs in Balitung's inscription at Amsterdam, r° 10 (*Aanw., op. cit.*) ; the Kīdu inscription of the same king. B. 2 (TBG, 67, p. 209) ; OJO XXX : r°. 21, etc.
47. Dr. Stutterheim has made a tentative translation of this line in a different way.
48. The significance of these terms is not clear in spite of Stutterheim's efforts to do the same in TBG, 65, p. 275, f.n. 80.
49. Hereover see TBG, 74, p. 293, f.n. 13. Stutterheim queries (TBG, 75, p. 436, f.n. 5) if the term has anything to do with *sungai*, i.e., river.
50. Following Van Naerssen in *Aanw. Kol. Inst.*, *op. cit.*, p. 139. In TBG, 74, p. 293, Stutterheim translated the phrase by : without stacking. In TBG, 75, p. 436, he revised the former translation by : without 'head'.
51. Following Van Naerssen, *op. cit.*, p. 139.
52. Its significance is not clear, Hereover see TBG, 74, p. 294, f.n. 1 ; 75, p. 436, f.n. 3.
53. 'Master of the *pikul*' = vendor, hawker.
54. *Soddhārahaji* appears to be the same as *drabyahaji* of other inscriptions.
55. I find it difficult to accept Stutterheim's translation : thus if a flood overwhelms the river, small, mediocre or great, then it may ask reward from no one who has been ferried over.

LXVI

COPPER-PLATE OF POH (RANDUSARI I)
ŚAKA 827

This inscription has been transcribed by Stutterheim and published in *Inscripties Van Ned-Indie*, I : pp. 3-28, with photo of lb of pl. I. Damais has also published the transcription of the first few lines of this inscription in *BEFEO* 47(1955) pp. 42-44. The inscription is from the Śaka year 827 ; according to Damais the exact date corresponds to 17th July, 905 A.D.

TEXT

1. || 0 || svasti śakavarṣātita 827 śravaṇamāsa tithi trayodaśi. śukla-pakṣa. paniruan. pon. budhavāra. aiśānyasthāna. pūrbvāṣāḍhana-kṣatra. aśvidevatī. viśkambhayoga. tatkāla ājñā śrī mahā-
2. rāja rakai vatu kura dyaḥ balitung śrī dharmmodaya mahāśāmbhu. misor i rakryān mapatiḥ i hino, muang i rakai vatan. kumonnakan ikanang vanua i poh muang ng anaknya vanua ri rumasan. ring nyū. kapva watak
3. kinivang...

TRANSLATION

1. Om ! Hail ! The Śaka year expired 827, the month of Śrāvaṇa, thirteenth day of the bright half of the month, *paniron*¹, *pon*², Wednesday, (while) the lunar mansion Pūrbvāṣāḍhā in the North-East stood under the deity Aśvi (during) the conjunction of Viśkambha. At that time the orders of Śrī Mahārāja

2. *Rakai* Vatukura dyah Balitung Śrī Dharmmodaya Mahāsambhu, communicated to the *Rakryān Mapatiḥ i Hino* and to the *Raka* of Vvatan ordaining that the village at Poḥ and its subservient village³ at Rumasan in Nyū, all under
3. Kinivang...

FOOTNOTES

1. A Mal.-Polynesian day of the six-day week.
2. A Mal.-Polynesian day of the five-day week.
3. This seems to refer to the foundation of a new village (something like a colony) by the villagers of Poḥ

LXVII

COPPER-PLATE OF KUBU KUBU BHADRĪ
ŚAKA 827

This inscription has been preserved in the Museum of Jakarta under E 75, whereof the photos are numbered OD 11861-11863. It has not yet been edited. The first few lines have been transcribed by Damais in *BEFEO* 47(1955), p.45. The record is dated in 827 Śaka; according to Damais, the exact date corresponds to 17th Oct., 905 A.D.

TEXT

- 1b 1. || 0 || svasti śakavarṣātita 827 kārtikamāśa tithi pratipāda kṛṣṇa-pakṣa. ma. ka. vr̥. vāra. variga. tatkāla ḍapunta mañjala muang sang mangh
2. mbin sang diha. sang dhipa. ḍapu hyang rupin. sumusuk iki tgal i kubu kubu bhadri śima i rakryān hujung dyah mangarak. mvang rakryān matu
3. ha rēkai majavuntan manghurva ing pakaraṇan i himad mangivhi caru angkan julung...
- At the end of the inscription we find :
- 7a 3. Śrī dharmmodaya
4. rakryan vatu kura haji balitung. umungguḥ ring kaḍatvan || 0 ||
0 || 0 ||

TRANSLATION

- 1b 1. || 0 || Hail ! The Śaka year past, 827, the month of Kārtika, the

first day of the dark half of the month, *mavulu*¹, *kalivon*², Thursday, *Variga*³. At that time, the *ḍapunta* Mañjala and *Sang* Mangh-

2. ěmbin, *Sang* Diha, *Sang* Dhipa, *Ḍapṛ hyang* Rupin marked off the field at Kubu Kubu Bhadrī into a freehold of *rakryān* (i.e. lord) (of) Hujung (viz.) *dyah* Mangarak and the elder *rakryān*
3. (who is) the *raka* (of) Majavuntan (and) Manghurva, with the object of⁴ supplying *caru* to Himad, (on the occasion of) each *julung*.
At the end of the inscription we read :

7a 3.Śrī Dharmmodaya

4. *rakryan* Vatukura king Balitung. living in the royal palace.

FOOTNOTES

1. Mal-Poly. day of the six-day week.
2. Mal-Poly. day of the five-day week.
3. A vuku-day. It has not however been specified whether it is to be *variḡa alit* (7th vuku) or *variḡa agung* (8th vuku). Perhaps the latter, which means the Great *Variga*, has been meant.
4. At the base lies the skt. word *kāraṇa* (reason, cause, etc.).

LXVIII

THE COPPER-PLATE OF PALĒPANGAN (BARABUDUR), 828 ŚAKA

This copper-plate was dug out from the neighbourhood of Barabudur. Through the intermediary of Mr. Leydie Melville, Dr. Bosch received this plate for inspection and he has offered us a transcription of the same¹. The date of the inscription has variously been read as 828 and 848, but the former date appears now to be generally accepted². According to Damais³ the Śaka year 828, referred to in this plate, corresponds to 15th Aug., 906 A.D.

The inscription records a difference of opinion between the *ramanta-s* of Palēpangan and the *nayaka* (viz.) *bhagavanta* Jyotiṣa regarding some *sawah*-fields. It was maintained by the latter that these fields measured *lamvit* 4 and for each *tampah*, the *ramanta-s* were charged to pay silver 6 *dharāṇa*. The *ramanta-s* making representation to the *rakryan mapatih* of Hino, viz., *Pu Dakṣottama bāhubajrapratipakṣakṣaya*, a re-measurement ensued and it was found that the fields measure much less. For each *tampah* of these re-measured lands, the *ramanta-s* were charged to pay silver 6 *dharāṇa*.

TEXT

1. ॥ 0 ॥ svasti śakavarṣātita⁴ 828...māsa tithi aṣṭami⁵ śuklapakṣa ; ha ; va ; śu ; vāra irikā divasa rāmanta i palēpangan makabehan i
2. nanugrahān vineḥ makmitana prasasti⁶ de rakryān mapatih i hino pu dakṣottama bāhubajra pratipakṣakṣaya samvandhanya sangkā i tan patūt nikanang

3. rāma lavan sang nayaka bhagavanta jyotiṣa ikanang savahnya sinangguḥ lamvit 4 kinon ta ya modhāra pirak dhā 6 i satampah satampah kunang sangkā ri
4. hōtnya tan vnang modhāra samangkana yata matang yan panamvah rāmanta i rakryan mapatih kinonakan savahnya ukuran⁷ ing tampah haji sinangguḥ
5. tampah haji sātus dpa sihvā pañjangnya singkrēnya tlung puluh dpa sihvā kinon mangukura vadva rakryan i hino sang brahmā muang rovang samgat pring sakañcur
6. mijilakanya lamvit 1 tampah 7 blah 1 ikana samangkana yata kinon modhāra pirak dhā 6 i satampah satampah jari rāmanta matahil pirak dhā
7. 6 i satampah satampah piṇḍa pirak patahil rāmanta rikanang savah lamvit 1 tampah 7 blah 1 pirak kā 5 dhā 5 len sangkā ri pilih mas muang kaṭik prāṇa
8. 8 mara i bhaṭāra prāṇa⁸ 4 i sang nayaka prāṇa⁸ 4 piṇḍa savah ni kaṭik lamvit 1 tampah 1 suku 1 kinabehanya savah rāmanta lamvit 1 blah 1 katuha la
9. van tampah 4 kapkanan tampah 1 nāhan pratyeka ning savah rāmanta sampunyan inukur i tampah haji len sumangkā rika hana ta savah bhaṭāra kmitan rā
10. manta lamvit 1 dmak ni pajamūla lamvit 1 tan inukur ika āpan hinanyan svabhāwanya muang lañjān pirak dhā 14 patutan pirak dhā 4 ; panurat pira
11. k mā 4 umijil ri māgha vinava sang umikul vali bhaṭāra pavḍus pirak mā 8 umijil ri vatangan nāhan anugraha rakryan mapatih i rāmanta i palēpa
12. ngan sapaṣug banuā tatra saksi⁹ samgat pring ḍapunta udāra anak vanua i srāngan pumpunan¹⁰ ni bihāra ing pahai amasangakan i rakryan mapatih...
13. na anak vanua i syutan vatēk tiru raṇu tuha kala rikang kīla¹¹ pu baruṇa pu palinī tuha banua pu kmir pu gamana pu gambir gusti pu karṇa pu aruṇa pu

4. vari guru pu tarañjal pu pradhāna mangrangkpi pu kudhut vinkas pu sādha tuha banua i lampahan pu gammar variga pu bur huler pu bay nī
15. han kveh nira mangagam kon kumayatnākan uja(r) rakryan mapatih i hino likhita pātra citralekha samgat pring

TRANSLATION

1. || 0 || Hail ! The śaka year expired, 828, the month of...eighth day of the bright half of the month, *haryang*¹², *vage*¹³, Friday. On this day, all the *rāmanta*-s of Palēpangan
2. were favoured with privileges and were given the protection of an edict by the *rakryan mapatih* of Hino (viz.) *Pu* Dakṣottama bāhubajrapratipakṣakṣaya. The occasion thereof arose from the fact that the *rāma*-s did not agree
3. with *sang nayaka*¹⁴ (viz.) *bhagavanta* Jyotiṣa¹⁵ that their *savah*-fields contained *lamvit* 4. They were also charged to pay¹⁶ silver 6 *dharāṇa* per *tampah*. Moreover, on account of their
4. absence¹⁷ (?), they were not in a position to pay such (charges). That is the reason why the *rāmanta*-s paid respects to the *rakryan mapatih*, requesting him that their *savah*-fields may be measured by *tampah haji*¹⁸.
5. The *tampah haji* (contained) one hundred *dpa sihvā* in length, (while) its breadth was thirty *dpa sihvā*. (Accordingly), the *vadvā*-s of the *rakryan* of Hino (viz.) *sang* Brahmā and the assistant (*rovang*) *samgat* Pring¹⁹, (and) *Sa(ng)* Kañcur were charged to take the measurement.
6. (Ultimately) their (measurement) appeared to be *lamvit* 1 *tampah* 7 *blah* 1. For all these, they were charged to pay silver 6 *dharāṇa* per *tampah*. Now the *rāmanta*-s paid (their) dues (viz.) silver 6 *dharāṇa*
7. per *tampah*; the total amount of silver as dues against the *rāmanta*-s in respect of the *savah*-fields (measuring) *lamvit* 1 *tampah* 7 *blah* 1 was silver 5 *kati* 5 *dharāṇa*. Moreover, outside these (stipulations, they shall give) some gold and 8 living animals (?)²⁰. (Hereof)

8. 4 animals shall come to the deity (*bhaṭāra*) and 4 animals to *sang nayuka*. The total amount of *savaḥ*-fields for (the grazing of?) the living animals (?) shall be *lamvit* 1 *tampaḥ* 1 *suku*²¹ 1, all together. The *savaḥ*-fields of the *rāmanta*-s shall be *lamvit* 1 *blaḥ*²² 1, of the united body of the *tuha*-s
9. also 4 *tampaḥ*-s, of the united body of the *apkan*-s 1 *tampaḥ*. Such are the specifications of the *savaḥ*-fields of the *rāmanta*-s : henceforward they are measured by *tampaḥ haji*. Moreover, outside these (specifications), there are the *savaḥ*-fields of the deity (*bhaṭāra*) to be protected by the
10. *rāmanta*-s : (they are) *lamvit* 1. The gift to the cause of worship²³ (?) is *lamvit* 1. These were not measured on account of their position and their (religious) character. Moreover, the *lañjān*(s)²⁴ shall bring silver 14 *dharāṇa*, the *patutan*(s)²⁵ silver 4 *dharāṇa* (and) the *panurat*(s)²⁶ silver
11. 4 *māṣa*, as tribute with the arrival (of the month) of Māgha. *Vali*-offerings²⁷ for the deity (*bhaṭāra*) consisting of goat(s) (and) silver 8 *māṣa* are to be brought by bearers as tribute at the audience-hall (of the deity). Such is the favour of the *rakryān mapatiḥ* to the *rāmanta*-s²⁸ of Palēpangan,
12. of the whole extent of the village. Witnesses thereof are : *samgat* Pring (viz.) *ḍapunta* Udāra (who is) resident of Srāṅgan in subservience to the *Vihāra* at Pahai ; the *amasangakan*²⁹ of the *rakryān mapatiḥ*...
13. resident of Syutan under Tiru raṇu ; the *tuha-kala*(ng)-s of the time (viz.) *Pu* Baruṇa, *Pu* Palinī ; the *tuha banua*-s (viz.) *Pu* Kmir, *Pu* Gamana, *Pu* Gambir ; the *gusti*-s (viz.) *Pu* Karṇa, *Pu* Aruṇa, *Pu*
14. *Vari* ; the *guru*-s³⁰ (viz.) *Pu* Tarañjal, *Pu* Pradhāna ; the *mangrangkpī* (viz.) *Pu* Kudhut ; the *vinkas* (viz.) *Pu* Sādhā ; the *tuha banua*³¹ of Lampahan (viz.) *Pu* Gammar ; the *variga* (viz.) *Pu* Bur ; the *huler* (viz.) *Pu* Bay.
15. Now, all of them having powers to pass orders³² took care of the words of the *rakryān mapatiḥ* of Hino. The writer is the *citralekha* (viz.) *samgat* Pring.

FOOTNOTES

1. *OV*, 1917, p. 88.
2. For references, See *BKI*, 75 (1919) p. 8 ff ; *OV*, 1920, p. 98 ff ; 1922, p. 85 ; 1923, p. 105 ; *TBG* 64 (1924) p. 229 f.n. 1 ; Krom, *Geschiedenis*, p. 186 ; *JBG*, 1937, p. 154 ; Damais in *BEFEO* 45 (1951) p. 59.
3. *Ibid.*
4. Skt. : °tīta.
5. Skt. : °mī.
6. Skt. : °śasti
7. Bosch read 'uturan' which appears to be a mis-reading for the above.
8. Skt. : °ṇa.
9. Skt. : °ākṣi.
10. Read : punpu°. Probably this represents influence of oral speech.
11. This appears to be a mistake for : kalang.
12. A Mal.-Polynesian day of the six-day week.
13. A Mal.-Polynesian day of the five-day week.
14. The *rāmas* seem here to be distinguished from the *nāyakas*.
15. While editing this inscription in 1917, Dr. Bosch remarked that the inscription refers to a difference of opinion regarding some principles of astrology. I consider this to be doubtful, as *Jyotiṣa* is a proper name with the honourable title of *bhagavanta*. The title also occurs in other inscriptions. Besides, the contents of other portions of this inscription run counter to the conception of Dr. Bosch.
16. The text has *modhāra*, whereof the root appears to be *u(d)dhara*. The term therefore appears to have the same significance as *soddhara* in *soddhara haji* (= *dravya haji*).
17. *Hoī* literally means 'conceal', but the context makes this interpretation less acceptable.
18. Lit. royal *tampaḥ* i.e. by Government survey. This measure was probably adopted to avoid possible abuses in survey.
19. He appears in the *role* of a scribe towards the close of the inscription.
20. Horses ? See the remarks of Stutterheim on *kaṭik prāṇa* in *TBG*, 65, p. 241 f.n. 61.
21. The remarks of Stutterheim on this word in *Ibid.*, p. 242 f.n. 63 may not be correct.
22. In l. 6 above, it has been stated that the re-surveyed field measured *lamvit* 1 *tampaḥ* 7 *blaḥ* 1. Here we notice the omission of *tampaḥ* 7 from the share of the *rāmanta*-s. It appears, therefore, that this portion was distributed for other purposes. cf. ll. 8-10.
23. *Paja* may be a mistake for *pu*° (Skt. *Pūjā*).
24. Apparently a class of people of unknown functions.
25. They may refer to 'flowers.'
26. The scribe(s).
27. Sacrifices.
28. The context of *Rāmas* and *Rāmantas* in this inscription seems to suggest that the *rāmantas* perhaps stand for various categories of *rāmas*, but further data would be required to come to a firm conclusion.
29. Slave ?
30. Lit. *guru* = teacher. If we consider that *guru* forms a part of the *Vari* (thus becoming *Variguru*), the following two names should then be included under the *gusti*-s
31. The *tuha banuas* mentioned in 13 and 14 seem to have been differentiated from other categories of officials and have been explicitly stated to have executive functions.
32. i.e., executive functions.

TEXT

LXIX

THE STONE OF KAṆḌANGAN (GUNUNG KIDUL)

828 ŚAKA

This stone was obtained from the Gunung Kidul division of the residency of Jogjakarta¹. It stood for sometime on the premises of the Resident of Jogjakarta and was later on despatched to the Jakarta Museum where it is numbered D. 17². An impression of the inscription is mentioned in *Notulen* 1860, Bijl. N. and it forms nos. 153 154 at the Oudh Bur³. The stone is represented in Van Kinsbergen's photos numbered 180 and 181. Dr. Cohen Stuart and Van Limburg Brouwer handled the inscription and published a facsimile of the first face of the same in *TBG*, 18, pp. 104-108. Later on the transcription of this face was published by Cohen Stuart in *KO* XXIV. Dr. Brandes⁴ furnished some particulars regarding this inscription in 1887. He said that the stone is of dark colour and has a pointed head. It is incised on both the faces with Old-Javanese script of Central Java. It measures 82 c.m. in height through the middle, 67 at the sides; its breadth on the top is 44 c.m., below 34; its thickness is 9 c.m. In several places, the inscription is mutilated.

The inscription records that the *rakryan* of Vungkal tihang, viz., *Pu Viravikrama* marked out the village at Kaṇḍangan and its subservient villages into a free-hold for the *parhyangan* of Prasāja in the śaka year 828. According to Damais⁵, the date of the record corresponds to 11th Sept., 906 A.D.

The transcription of the legible portion of this inscription has been published in *OJO* where it bears no. XXV. A facsimile of a part of the inscription has also been published in the same (Pl. 7).

RECTO

1. || 0 || svasti śakavarṣātīta 828 bhadraṇā
2. da⁶ māsa tithi pañcamī kṛṣṇa pakṣa vas va
3. gai vrhaspativara⁷ svatinakṣatra⁸ hyatipā
4. da⁹ yoga tatkāla nikanang vanua i ka
5. ṇḍangan muang anaknya ri vanua i ehijo
6. vata(k) vungkal tpat śīmā ni parhyangan i
7. prasāja vata¹⁰ patapān mangasō i
8. lumku pinagēḥhakan¹¹ parṇaḥnyan śīma
9. rakryan i vungkal tihang pu Viravikrama
10. n sang hyang parhyangan i prasāja vata¹
11. patapān mangasō i lumku ja¹² matapun¹³
12. punana ya muang sang pramāna¹⁴ ri sapangguhanya muang
13. saprakīra ni sukhadukhanya muang kilalā

VERSO

1. i prasāja ataḥ parānanya prasa
2. vanyan kinonnakan¹¹ pagēḥhakna¹¹ de rakryan
3. sangkā yan ruang riṇḍung parṇaḥ nikanang vanua śīma
4. i kaṇḍangan muang i ehijo (tapasakan ?)
5. dai rāma vanua i vungkal tpat mavaiḥ pa ma
6. i pungguhan¹⁵ katrina i ihijo pirak
7. l i satahan¹⁶ satahun kēnannana¹¹ ya
- 8.
9. punpunnan¹¹ sang hyang parhyangan
10. ri prasāja yāta matangyan pinagēḥhaka¹¹
11. n tan vanua i vu
12. l tpat muang vahuta patiḥ i abvatthaji¹¹ mu
13. ang panggahan sapra ataḥ pramā
14. ṇa i sapra
15. tan puna
16. siakan sira pasambah i sangat

TRANSLATION

RECTO

1. || 0 || Hail ! The śaka year expired, 828, the month of Bhādra,
2. fifth day of the dark half of the month, *vas*¹⁷,
3. *Vagai*¹⁸, Thursday, the lunar mansion Svāti, (during) the
4. conjunction of Byatipāta. At that time, the village at
5. Kaṇḍangan and its subservient village at Ehijo
6. under Vungkal Tpat became free-holds for the temple of
7. Prasāja under Patapān dependent on¹⁹
8. Lumku. Their position as free-holds was confirmed
9. by the *rakryan* of Vungkal tihang (viz.) *Pu* Viravikrama.
10. The sacred temple at Prasāja under
11. Patapān dependent on Lumku shall forsooth
12. possess them. Moreover, it is the authority over their destiny and
- (over)
13. all sorts of good and bad incidents (which may occur in them).
- Further.....

VERSO

1. (the temple) at Prasāja has the sole manorial rights over them.....
2. was ordained (and)...confirmed by *rakryan*.....
3.in connexion with the status of the two free-hold villages
4. at Kaṇḍangan and at Ehijo.....
5.the *rāma*-(s) of the village of Vungkal Tpat shall give as dues (?)
6.of Ehijo (shall give) silver.....
7.1 each year.....
8.

FOOTNOTES

1. Rouffaer (*Notulen*, 1909, p. LXXVIII) conjectured it to be derived from Caṇḍi Ijo.
2. *Rapp.*, 1911, p. 57. For earlier literature, see references in Verbeek, *Oudheden*, pp. 164-167.
3. *Rapp.*, *op. cit.*
4. *Catalogue Groeneveldt*, p. 378.
5. *BEFEO* 46 (1952) p. 49. Previously the śaka year was read as 848 by some scholars.
6. Skt. : bhādrapa°.

7. Skt. : °vāra.
8. Skt. : svāti°.
9. Skt. : °tipāta
10. Read : °tak.
11. The duplication of the consonant deserves attention.
12. Read : ya.
13. Read : makapu°.
14. The correct Skt. form is : °ṇa.
15. pāṅg° [k]
16. Read : °tahun
17. A Mal.-Polynesian day of the six-day week.
18. A Mal.-Polynesian day of the five-day week.
19. See note over this word by de Gasparis, *op. cit.* p. 225 f.n. 59.

LXX

COPPER-PLATES OF MANTYĀSĪH I
(KĒDU) 829 ŚAKA

The find-spot of these copper-plates is not known, but within the memory of people still living they belonged to Solo. As a matter of fact, they were in the possession of one of the *pangerans* of Solo. At present, the plates are preserved in the Srivēdari Museum. The two plates on which this inscription has been incised measure 49.3×22.2 c.m. across the centre. They are slightly curved in the corners. The inscription is beautifully engraved in Old-Javanese script of Central Java, having 15 lines of writing in the first plate and 23 in the second. It is also a remarkable fact that the text of this inscription has almost literal agreement with two other inscriptions already published, viz., *OJO* nos. XXVII and CVIII, which follow our edition of this inscription. Indeed, the first eight lines of this inscription have agreement with *OJO* XXVII, while the remaining portion from line twelve has agreement with *OJO* CVIII. As the record under review is well-preserved, it is possible to control the faulty text of the other two records with its help¹.

The inscription is of great importance for the history of Central Java. It continues the genealogy of king Sañjaya of the Canggal inscription and presents a dynastic list of Matarām kings with Sañjaya at its head. The inscription records that king Dharmmodaya mahāśambhu rewarded a free-hold to the united body of the *patih*-s of Mantyāsīh to serve as a 'rotation-property' among them and their relatives, to each for three years, in recognition of their services during the king's marriage festivities, their devotion to some deities and for their protecting the village of Kuning (-Kagunturan) in times of danger. The edict was issued in 829 Śaka. According to Damais², the date correspond to 11th April, 907 A.D.

The transcription of this record has been published with an elaborate introduction by Dr. Stutterheim in *TBG*, 67, pp. 172-215. The first few lines have also been transcribed by Damais in *BEFEO* 47 (1955) pp. 46-47.

TEXT

- A.1. || 0 || svasti śakavarṣātīta 829 eaitramāsa. tithi ekādaśī³ kṛṣṇapakṣa, tu. u. śa. vāra. pūrvvabhadravādanakṣatra.⁴ ajapādadevatā.⁵ indrayoga. tatkāla ājñā⁶ śrī mahārāja rakai vatukura dyaḥ balitung śrī dha
2. rmmodaya mahāśambhu. umingsor i rakarayān mapatiḥ i hino. halu. sirikan. vka. halaran. tiruan. palārhyang. manghūri. vadihati. makudur. kumonakannikanang vanua i mantyāsīh viniḥ ni savahnya satū. muang a
3. lasnya i muḍḍuan. i kayu pañjang. muang pomahan ing kuning vanua kagunturan pasavahanya ri vunut kvaiḥ ni viniḥnya satū hamat 18 hop savah kanayakān. muang alasnya i susuḍḍara. i wukir sumving. kapua va
4. tak patapān. sinusuk sīmā kapatihana. paknānya pagantyagantyanan nikanang patiḥ mantyāsīh sānak lavasanya tlung tahun sovang. kvaiḥ nikanang patiḥ sapuḍḍuh pu sna rama ni ananta. pu kolā rama ni ḍiṇi. pu puñjēng
5. rama ni udal. pu karā rama ni labdha. pu sudraka rama ni kayut piṇḍa prāṇa 5 samangkana kvaiḥ nikanang patiḥ inanugrahān muang kinon ta ya matūta sānak || sambandhayan inanugrahān sangkā yan makvaiḥ buattaji⁷
6. inivōnya i śrī mahārāja. kāla ni varangan haji. lain sangke kapūjān bhātāra i malankuśeśvara. ing pūteśvara. i kutusan. i śilābhedeśvara. i tuleśvara. ing prativarṣa. muang sangkā yan antarālika kataku
7. tan ikanang vanua ing kuning. sinarabhārānta ikanang patiḥ rumakṣa ikanang havān. nahan matang yan inanugrahākan⁸ nikanang vanva kāliḥ irikanang patiḥ || kunang parṇaḥbanya⁹ tan katamāna de sang pangkur tavān tirip. muang sa
8. prakāra ning mangilala drabya haji. kring. paḍam apuy. tapa haji. airhaji. rataji. makalangkang. mangrumbai. manimpiki.⁹ manghūri. limus galuh. sambal paranakan. kḍi. vidu. mangidung. hulun haji. mamrasi.¹⁰ ityaivamādi tan hana deyan

9. tumamā iriya. kunang yan vuara sukhaduḥkhanya ikanang patih mantyāsīḥ atah pramāṇā iriya || mangasōākan¹¹ nikanang patih pasēk pasēk i taṇḍa rakarayān savyavasthā ning manusuk simā. yathān yan mapagēha dlāha ning dlāha
10. rakryān mapatih i hino mahāmantrī śrī dakṣottama bāhubajra pratipakṣakṣaya. inangsāan¹² mas su 1 mā 4 vḍihan gañjar pātra sisi yu 1 rakryān halu pu viravikrama. rakryān sirikan pu variga samaravikrā
11. nta. vka pu kutak bhāsvara. samgat tiruan pu śivāstra. samgat momahumaḥ mamrata pu utara. kapua inangsāan¹³ mas su 1 vḍihan kalyāga yu 1 sovang sovang || balaran pu kiving. palarhyang pu puñjēng. dalinan pu mangu
12. sō mangbhūri pu cakra. vadihati pu dapit. makudur pu samvrada. kapua inangsōan¹⁴ mas mā 8 vḍihan rangga yu 1 sovang sovang || rakryān mavanua dyah talēs vinaiḥ¹⁵ mas su 5 vḍihan rangga yu 1 rakryān anakvi dyah vraian
13. vinaiḥ mas su 2 kain blah || juru i ayam tēas rua mirahmirah pu rayung vanua i mirahmirah vatak ayam tēas. marangkapi halaran pu dhanada vanua i pangḍamuan sīma ayam tēas || juru i makudur rua
14. patalēsān pu vīrya vanua i vadung poḥ vatak pangkur poḥ. marangkapi vavaha pu jayanta vanua i katanguhan vatēk hamēas. kapua vinaiḥ mas mā 4 vḍihan rangga yu 1 sovang sovang || ayam tēas luma
15. ku manusuk. pu vraian vanua i paṇḍamuan sīma vadihati. i makudur sang varingin vanua i sumangka vatak kalung barak.¹⁶ i tiruan sang patūrgan vanua ing kabikuan ing vḍi taḍahaji punggul. juru ning vadvā rarai i pata
16. pān pu kṛṣṇa vanua i sumangka vatak tangkil sugiḥ kapua vinaiḥ mas mā 4 vḍihan rangga yu 1 sovang sovang || sang juru i patapān mataṇḍa pu scma. juru ning lampuran rakai pipil. juru ning kalula sang nirmala. juru ning mangrakat
17. sang manobhava. vinaiḥ pirak. dhā 1. kavaihanarira¹⁷ || patih kayumvungan irikāṅg kāla rake cūḍo rama ni kapur. sukun sang gambhira rama ni ḍuḍu. air varangan si daha rama ni surasti. vahuta ptir si draviḍa rama ni laghava. paṇḍa

18. kyan siajak rama ni giliran kapua vinaiḥ mas mā 4 vḍihan rangga yu 1 sovang sovang || vahuta lampuran si sañjaya rama ni pavaka. paṇḍakyan si taṇḍa rama ni narā. kapua vinaiḥ pirak mā 8 vḍihan rangga yu 1 sovang so
 19. vang || parujar ning patih kayumvungan si harus rama ni kudu. sukun si vatu rama ni vīryan. air barangan si viśala. kapua vinaiḥ pirak mā 5 vḍihan rangga yu 1 sovang sovang. kalima ing ptir si vujuk rama ni nakula. juru si ja
 20. na rama ni śuddha. i paṇḍakyan si mandon rama ni sonde. samval si pingul rama ni madhava. kapua vinaiḥ pirak mā 4 vḍihan rangga yu 1 sovang sovang || rāma i tpi siring irikāṅg kāla. i muṇḍuān gusti si guvi rama ni krami. i
 21. haji huma gusti si hivā || i tulang air gusti si palarasān rama ni bāhu || i varingin gusti si varingin rama ni ungēn || i kayu hasam gusti si vujil rama ni grak || i pragaluḥ gusti si mni rama ni bhasita samval || i vuru
 22. t vinkas sang mamva rama ni dhananḥjaya || i tiruan vinkas si lvar rama ni sutiṣṇa || ri air hulu si kidut rama ni karṇni || i sulang kuning vinkas si kudha rama ni dhidhi || i langka tañjung vinkas si sahing rama ni tamui || i samalagi si ta
 23. rā || i vungkal tajam vinkas si antara rama ni jutē || i hampran¹⁸ kalima si ina rama ni bānā || i kasugihan vinkas si hayu || i puhunan vinkas si pavā rama ni sumingkar || i praktaha vinkas si mangayuh rama ni sangkān || i va¹⁹
 24. atan vinkas si tirip rama ni loka || i turayun i sor vinkas si guta. i ruhur si vahi || i kalaṇḍingan vinkas si banua || i kḍu kalima si dharmma || i pamaṇḍyan vinkas si siga rama ni vipula || i tpusan vinkas
 25. si aja rama ni klyān || ikā ta kabaiḥ kapua vinaiḥ pasēk pasēk²⁰ pirak mā (2) vḍihan rangga yu 1 sovang sovang²¹ || vidu si majadut. matapukan si barubuh. juru paḍahi si nañja. maganḍing si kṛṣṇi. rāvaṇahasta si
- B.1. mandal kapua vinaiḥ pirak mā 2²² vḍihan hlai 1 sovang sovang || mangla si kirāta rama ni bhāṣitā. muang si butir. mavuai si busū raira ni garagasī. muang si rubiḥ kapua vinaiḥ pirak mā 2 sovang²³ sovang || sapra

2. kâra ni saji sang makudur ing maṇḍala i nmas piṇḍa pāmasanya su
2 mā ku 4²⁴ i sampun ning mavaiḥ pasēk pasēk maṇḍaḥ sang
vahuta hyang kudur. muang vadvā rakryān sang pinakapangurang.
muang patiḥ vahuta rāma i tpi
3. siring kabaiḥ || lvir ning tinaḍaḥ haḍangan. vōk. kidang. vḍus.
ginaway samenaka. muang saprakāra ning harang harang deng
hasin. deng hañang. deng tarung. muang hurang halahala hantrīni²⁵
|| i sampun ning maṇḍaḥ mangḍiri sang makudu
4. r lumkas manapate²⁶. mamantingakan hantrīni. manavurakan havu.
manētēk hayam. i harēpan vadvā rakryān muang patiḥ vahuta
rāma tpi siring kabaiḥ²⁷ || ling nirarpanapate²⁸ || iṇḍaḥ kamung
hyang pūrvva. da
5. kṣiṇa. paścima. utara. sakvaiḥ ta hyang i ruhur i sor. ing maddhya³⁹
tasak lagi lagi. sumpaḥ lēmih³⁰ palar. i panglilir, i tinghal ta.
nihannaku sumavak kita. nihannaku sumangguh kita. nihannaku³¹
lumamun kita a
6. ku tat³² sinangguh. aku tak linamun. tan kumuā linganta. sinavakku
kita kabaiḥ. sinangguhku kita kabaiḥ. linamunku kita kabaiḥ
tāhiniyakanku. ko pamunguan. si mning hulun si kiṇḍang jual. si
pakavakan. ta
7. sak rahyang ta rumuhun. sirangbāsa ing vanua. sang mangdyān³³
kahyangan. sang magavai kaḍatvan. sang magalagaḥ pomahan.
sang tumanggōng susuk. sang tumkeng vanua gaṇa kadi laṇḍapnyān
pakaśapatha kamu. rahyang
8. ta rumuhun. ri mḍang. ri poḥ pitu. rakai matarām. sang ratu
sañjaya. śrī mahārāja rakai panangkaran. śrī mahārāja rakai
panunggalan. śrī mahārāja rakai varak. śrī mahārāja rakai garung
śrī mahārāja rakai pikatan
9. śrī mahārāja rakai kayuvangi. śrī mahārāja rakai watu humalang.
lviha sangkārīkā laṇḍapan yān pakaśapatha śrī mahārāja rakai
vatukura dyah dharmmodaya mahāśambhu. ikaing patiḥ vahuta
nāyaka lampuran. muang
10. rāma tpi siring kalang gusti variga vinkas kalima rāma maratā rare
matuha manvam. kapua tumohana tpitnya kyan alang alang
bhaktinya. kyan ulahulaha ikaing sīma. patī yan anyāya. deyanyā i
patiya. te pano

11. liha i vuntat. te tinghala i likuran. apan hana rakarayān mapatiḥ
vlahan makudur tuhu manguyut umaraha kamu i denyān pamatī
deyanyā i patiya tarung ryyādagan³⁴. tampyal ing paluguhan.
sang tākan
12. i likurēn. kaḍavuh tēhēr tutuḥ tuṇḍunya. sivak hulunya. kakō
gulūnya. valtaḥ pahungnya. rantan usūsyā. ḍuḍuk hatinya. pangan
dagingnya. inum rāḥnya. te patuaddakna ya. te patinggēakna ya.
te pākara
13. kna ya. te paśēśākna ya. pangan tihēr³⁵ pēpēdakan. vkasakan havu
kerir. yānangvang umulahulaḥ ikaing sīma sinusuk ning kudur ||
iṇḍaḥ kamung hyang hayam tulihuliḥ kavuitanyā. vulun pilih sara
14. nolu mirik tuhān vnang. hantlū ko tan kaguliḥ. tumitik ko tan
vūkan. mangliheng ko ring lēsung tan palu kong manutu. tan
katibāna halu. manglingai ko ring tgal tan samva kong ulung ulung.
tan sikap kong ala
15. palap. matuhapuako. apan dinening hyang pangrāha śapatha.
pamēsēngēta. tasak lagilagi sumpaḥ lēmēḥ palar umatī yānangvang
umulahulaḥ ikaing sīma sinusuk ning kudur || tasmāt kabuatananya
kadyāgā³⁶
16. nikanang hayam. mati tanpa kasangkān. mati tanpa vacu bratan.
mati huvus mamangan manginum. mangkana hamēngana nikanang
vang umulahulaḥ ikaing sīma sinusuk ning kudur || tasmāt
kabuataknanya kadyāgānika³⁶
17. nang hantlūvung. tan valuy i lvirnya. mangkana hamēngana
nikanang vang lvur ikaing sīma sinusuk ning kudur || iṇḍaḥ kamung
hyang nāla kamung hyang apuy. kadi lvirnya itunu ikaing vatang
kayu saka gōgāngan³⁷. te patōnggrē
18. akna ya. te pākarakna ya. te paśēśākna³⁸ ya. pangan tihēr³⁹
pēpēdakan. vkasakan. havu kairir. mangkana hamēngana
nikanangngvang lvur ikaing sīma sinusuk ning kudur || iṇḍaḥ
kamung hyang mangalū. kamung hyang ta
19. ṇḍang lvaḥ kamung hyang ulāsarṇa. kamung hyang vadung sang
hyang. ikai matang yan vinang manginuyutan. umatī yanangvang
umulahulaḥ ikeng sīma sinusuk ning kudur. yan umaraya ing
lvaḥ ana vuhaya mangalū sumanghapaya. sumilamknaya.

20. rahayun mati kapisan mavūka⁴⁰ tan tinu angsama. yānangvang umulahulaha ikaing sīma. yan umaraya ning alas hana ulā umatukaya. rahayun mati kapisan mavūka tan. tinu angsama yānangvang umulahulaha ikaing sīma
21. pinaduluran vadva rakryān sinusuk ning kudur || i sampun yan mangkana umuvah ya i ronya. nahan cihnan yan mapagēh ikanang vanua i mantyāsīḥ mvang ing kuning kagunturan inanugrahākan rikanang patih mantyā
22. siḥ sīma kapatihana. yāpuan hana umulahulaya dlāha ning dlāha. muang ya tan anggā ikanang patih magantyagantya sānak⁴¹ pañcamahāpātaka pangguhanya⁴². matang ya kayatnākuantā soni nikaing praśāsti⁴³ yathā
23. nya svasthā || panggāngan ring pasuktan i rakryān mavanva pirak kā 1 ivak ring pannay⁴⁴ tujung hijo bakul pajuru pirak dhā 4 || likhita citrālekha i valaing punta tarka || tha ||⁴⁵

TRANSLATION

- A.1. || 0 || Hail; The Śaka year expired, 829, the month of Caitra, eleventh day of the dark half of the month, *tunglai*⁴⁶, *umanis*⁴⁷, Saturday, (while) the lunar mansion Pūrvabhādrapada (stood under) the deity Ajaikapāda, (during) the conjunction of Indra. That is the time (when) the orders of the illustrious great king, the *raka* of Vatukura, *dyaḥ* Balituung, H.M. Dharmmodaya
2. mahāśambhu, were communicated to the *rakarayān mapatih-s* of Hino, Halu, Sirikan, Vka, Halaran, Tiruan, Palarhyang, Manghūri, Vadihati, Makudur, ordaining that the village at Mantyāsīḥ shall be recipient of *savaḥ*-fields of the same and the
3. forests at Muṇḍuan (and) at Kayu pañjang along with dwelling places. The village of Kuning Kagunturan shall be in possession of the *savaḥ*-fields of Vunut. The amount of the granted (lands) for the same is *homat* 18, all the *savaḥ*-fields of the united body of the *nīyaka-s* and the forests at Susuṇḍara (and) at the mount of Sumving⁴⁸. All are under

4. Patapān. (These) were marked out into a free-hold for the united body of the *patih-s* to serve as a 'rotation-property' among the *patih-s* of Mantyāsīḥ (and their) relatives, to each for three years⁴⁹. The number of the *patih-s* in full (?) are : *Pu Sna*⁵⁰ (who is) the father of Ananta, *Pu Kolā* (who is) the father of Dīnī, *Pu Puñjeng* (who is) the
5. father of Udal, *Pu Karā* (who is) the father of Labdha, *Pu Sudraka* (who is) the father of Kayut, in all 5 persons. Such is the number of the *patih-s* who were favoured with privileges and were charged to prevail upon (their) relatives (in respect of the above-mentioned proposal). || The occasion of their being (so) favoured arose from the amount of royal obligations⁵¹
6. they discharged for the illustrious great king at the time of the royal wedding, as also for (their) worshipping the deities of Malangkuśeśvara⁵², of Pūteśvara⁵³, of Kutusan⁵⁴, of Śilābhedeśvara, of Tuleśvara, in each year, and also for (their) saving from
7. fear the village of Kuning (-kagunturan) (when) these *patih(s)* were charged to protect (its) road⁵⁵. That is the reason why both the villages were given to the *patih-s* as a token of favour. || Moreover, the position of them (is that they) cannot be trod upon by *sang pangkur*, *tavān*, *tirip* and all sorts
8. of 'collectors of royal taxes', *kring*, *paḍam apuy*, *tapahaji*, *airhaji*, *rataji*⁵⁶, *makalangkang*, *mangrumbai*, *manimpiki*, *manghūri*, *limus galuh*, *sambal*, *paranakan*, *kḍi*, *vidu*, *mangidung*, *hulun haji*, *mamrēsi*, and so forth. There is no reason for
9. them to tread upon these (villages). Moreover, if there occur good and bad incidents (in these places), the *patih-s* of Mantyāsīḥ shall have sole control over them. || The *patih-s* (of Mantyāsīḥ) (then) presented gifts in ample measure to the *tanḍa rakarayān(s)* according to the custom of marking out a free-hold, so that this (free-hold) may be confirmed for the remotest future (i.e., for ages).
10. (Thus) the *rakryān mapatih* of Hino : the *mahāmantri* (viz.) the illustrious Dakṣottama bāhubajrapratipakṣakṣaya received gold 1 *suvarṇa* 4 *māṣa* (and) *gañjar pātra sisi*-cloth 1 set. The *rakryān* Halu (viz.) *Pu Viravikrama*, the *rakryān* Sirikan (viz.) *Pu Variga samaravikrānta*,

11. (the *rakryān*) Vka (viz.) Pu Kutak bhāsvara, the *samgat* Tiruan (viz.) Pu Śivāstra, the *samgat momahumaḥ* (of) Mamrata (viz.) Pu Uttara⁵⁷ : all received gold 1 *suvarṇa* (and) *Kalyāga*-cloth 1 set, each in particular. || The *halaran* (viz.) Pu Kiving, the *palarhyang* (viz.) Pu Puñjēng, the *dalinan* (viz.) Pu Mangusö,
12. the *manghūri* (viz.) Pu Cakra, the *vadihati* (viz.) Pu Ḍapit, the *makudur* (viz.) Pu Samvrada : all received gold 8 *māṣa* (and) coloured cloth 1 set, each in particular. || The *rakryān mavanua*⁵⁸ (viz.) *dyah* Talēs received gold 5 *suvarṇa* (and) coloured cloth 1 set. The wife of the *rakryān* (viz.) *dyah* Vīaiyan
13. received gold 2 *suvarṇa* (and) a piece of skirt. || The two *juru*-s of *ayam tās*⁵⁹ : the *mirahmirah* (viz.) Pu Rayung⁶⁰ of the village of Mirahmirah under *ayam tās* (and) the *ma(ng)rangkapi halaran* (viz.) Pu Dhanada of the village of Pangdamuan (which is) a free-hold (under) *ayam tās* ; || the two *juru*-s of *makudur* :
14. *patalēsan*⁶¹ (viz.) Pu Vīrya⁶² of the village of Vadung poḥ under Pangkur poḥ (and) the *ma(ng)rangkapi vavaha*⁶¹ (viz.) Pu Jayanta of the village of Katanguhan under Hamēas : all (of them) received gold 4 *māṣa* (and) coloured cloth 1 set, each in particular. ||
15. The *lumaku manusuk* of *ayam tās* (viz.) Pu Vraiyan of the village of Paṇdamuan (which is) a free-hold (under) the *Vadihati* ; (the *lumaku manusuk*) of the *makudur* (viz.) *sang* Varingin of the village of Sumangka under Kalung barak ; (the *lumaku manusuk*) of *tiruan* (viz.) *Sang* Patūngan of the village of the cloister⁶³ in Vḍi (under) *Taḍahaji* (of) Punggul ; the *juru* of the *Vadea rarai* of Patapān
16. (viz.) Pu Kṛṣṇa of the village of Sumangka under Tangkil sugiḥ⁶⁴ : all (of them) received gold 4 *māṣa* (and) coloured cloth 1 set, each in particular. || *Sang juru* of Patapān, the *matanḍa* (viz.) Pu Soma, the *juru* of Lampuran, the *raka* of Pipil, the *juru* of Kalula (viz.) *Sang* Nirmala, the *juru* of Mangrakat (viz.)
17. *Sang* Manobhava, received silver 1 *dharāṇa*, all together. || The *patiḥ* of Kayumvungan⁶⁵ of this time (namely ?) the *raka* of Enḍo (who is) the father of Kapur, (the *patiḥ* of ?) Sukun⁶⁶ (viz.) *Sang* Gambhira (who is) the father of Ḍuḍu, (the *patiḥ* of ?) Air Varangan (viz.) Si Daha (who is) the father of Surasti, the *vahuta* of Ptir (viz.) Si Draviḍa⁶⁷ (who is) the father of Laghava, (the *vahuta* of ?)

18. Paṇḍakyan (viz.) Si Tajak (who is) the father of Giliran : all (of them) received gold 4 *māṣa* (and) coloured cloth 1 set, each in particular. || The *vahuta* of Lampuran (viz.) Si Sañjaya (who is) the father of Pavaka, (the *vahuta* of ?) Paṇḍakyan (viz.) Si Tanḍa (who is) the father of Narā : all received silver 8 *māṣa* (and) coloured cloth 1 set,
19. each in particular. || The *parujar* of the *patiḥ* of Kayumvungan (viz.) Si Harus (who is) the father of Kudu, (the *parujar* of the *patiḥ* of) Sukun⁶⁸ (viz.) Si Vatu (who is) the father of Vīryyan, (the *parujar* of the *patiḥ* of) Air barangan (viz.) Si Viśala : all received silver 5 *māṣa* (and) coloured cloth 1 set, each in particular. The *kalima* of Ptir (viz.) Si Vujuk (who is) the father of Nakula, the *juru* (viz.) Si Jana
20. (who is) the father of Śuddha, (the *juru* of) Paṇḍakyan (viz.) Si Mandon (who is) the father of Sonde, the (*juru* of ?) Samval (viz.) Si Pingul⁶⁹ (who is) the father of Madhava : all received silver 4 *māṣa* (and) coloured cloth 1 set, each in particular. || The *rāma*-s of neighbouring places of this time (viz.) : (the *rāma*) of Muṇḍuān (who is) the *gusti* (named) Si Guvi, father of Krami ; (the *rāma*) of
21. Haji huma (who is) the *gusti* (named) Si Hivā ; || (the *rāma*) of Tulang air (who is) the *gusti* (named) Si Palarasān, father of Bāhu ; || (the *rāma*) of Varingin (who is) the *gusti* (named) Si Varingin, father of Ungēn ; || (the *rāma*) of Kayu hasam (who is) the *gusti* (named) Si Vujil, father of Grak ; || (the *rāma*) of Pragaluh (who is) the *gusti* (named) Si Mni, father of Bhasita (and) Samval⁷⁰ ; || (the *rāma*) of Vurut
22. (who is) the *Vinkas* (named) *Sang* Mamva, father of Dhanañjaya⁷¹ ; (the *rāma*) of Tiruan (who is) the *vinkas* (named) Si Lvar, father of Sutiṣṇa ; || (the *rāma*) of Air hulu (who is) Si Kidut, father of Karṇni ; || (the *rāma*) of Sulang Kuning (who is) the *vinkas* (named) Si Kudha, father of Dhidhi ; || (the *rāma*) of Langkat-tañjung (who is) the *vinkas* (named) Si Sahing, father of Tamui ; || (the *rāma*) of Samalagi (named) Si Tarā, ||
23. (the *rāma*) of Vungkal tajam (who is) the *vinkas* (named) Si Antara, father of Jutē ; || (the *rāma*) of Hampran (who is) the *kalima* (named) Si Ina, father of Bānā ; || (the *rāma*) of Kasugihan (who is) the *vinkas*

(named) *Si Hayu* ; || (the *rāma*) of Puhunan (who is) the *vinkas* (named) *Si Pavā*, father of Sumingkar ; || (the *rāma*) of Praktaha (who is) the *vinkas* (named) *Si Margayuh*, father of Sangkān ; || (the *rāma*) of Vaatan⁷²

2 4. (who is) the *vinkas* (named) *Si Tirip*, father of Loka ; || (the *rāma*) of Turayun in Sor (who is) the *vinkas* (named) *Si Guta* ; (the *rāma*) of Ruhur (named) *Si Vahi* ; || (the *rāma*) of Kalanḍingan (who is) the *vinkas* (named) *Si Banua* ; || (the *rāma*) of Kēḍu (who is) the *kalima* (named) *Si Dharmma* ; || (the *rāma*) of Pamaṇḍyan (who is) the *vinkas* (named) *Si Siga*, father of Vipula ; || (the *rāma*) of Tpusan (who is) the *vinkas* (named)⁷³

25. *Si Aja*, father of Klyān. All of them similarly received in ample measure silver (2) *māṣa* (and) coloured cloth 1 set, each in particular. || The *vidu* (viz.) *Si Majadut*, the *matopukan*⁷⁴ (viz.) *Si Barubuh*, the *juru paḍahi* (viz.) *Si Nanja*, the *magaṇḍing*⁷⁵ (viz.) *Si Kṛṣṇi*, the *rāvaṇahasta*⁷⁶ (viz.) *Si*

B.1. Mandal : all (of them) received silver 2 *māṣa* (and) 1 piece of cloth, each in particular. || The *mangla* (viz.) *Si Kirāta* (who is) the father of Bhāṣitā and *Si Butir*, the *mavuai* (viz.) *Si Basū* (who is) the father of Garagasi and *Si Rubih* : all (of them) received silver 2 *māṣa*, each in particular. || (For) all

2. sorts of *saji*-offerings for *sang makudur* within the sacred circle (maṇḍala) : the total amount of gold (given) is of the monetary value of gold 2 *māṣa*, 4 *kupang*. After the completion of giving away in abundance, *sang vahuta hyang* (of the) *kudur* and subordinate staff, the *rakryān-s*⁷⁷, the united body of the *pangurang-s*, *patiḥ-s*, *vahuta-s* and *rāma-s*⁷⁸ of neighbouring places took food. ||

3. All of them were fed with (dishes of) buffaloes, boars, deer, goats which were sufficiently served along with all sorts of *harang-harang*⁷⁹, dry salted meat, dry meat of *haṇang*⁷⁹, dry meat of *tarung*⁷⁹, also cray-fish, *halahala* and eggs. || After the completion of eating, stood up *sang makudur*.

4. He begun to utter oath, break the egg into pieces, scatter ashes, and cut off (the neck of) the hen, in the presence of the *vadvas* of the *rakryān-s* and the *patiḥ-s*, *vahuta-s* and all the *rāma-s* of neighbouring places. || The words of his oath were : || "Be gracious, you gods (of the) east, south,

5. west, north, all gods of the zenith, of the nether-world (and) of the centre, also the dead beings of earlier times ! Curse in aversion, so that (this free-hold) may be inherited and looked after (by the united body of the *patiḥ-s* and their relatives) ! So I invoke thee, so I think of thee, so I warn (?)⁸⁰ thee.

6. (Thereby) I may not⁸¹ be held responsible (for any evil occurrence of this place) : I may not be warned (?) (and) may not at all (be reproached) by your words ! You are all (therefore) invoked by me, you are all (therefore) thought of by me, you are all (therefore) warned (?) by me. This is affirmed by me. You all (gods) ! Protect me now (and) those who are formless (?) in the light⁸², those who are incarnate⁸³, and

7. (those) dead (and) deified beings of earlier times who have lived in villages, erected (?)⁸⁴ temples, built *Kratons*, made dwelling-houses with *galagah*-reeds, arranged the fight (of cocks and boars) in the foundation-regions, arrived in villages like demi-gods (*gaṇa kadi*) rushing through the ways of the firmament ! You deified beings

8. of earlier times from Mēḍang, from Poḥ pitu⁸⁵ (viz.) the *raka* of Matarām⁸⁶ (such as) king Sañjaya⁸⁷, the illustrious great king (who is) the *raka* of Panangkaran,⁸⁸ the illustrious great king (who is) the *raka* of Panunggalan⁸⁹, the illustrious great king (who is) the *raka* of Varak⁹⁰, the illustrious great king (who is) the *raka* of Garung⁹¹, the illustrious great king (who is) the *raka* of Pikatan,

9. the illustrious great king (who is) the *raka* of Kayuvangi⁹², the illustrious great king (who is) the *raka* of Vatu humalang⁹³, (and the persons) remaining outside those who rush through the ways of the firmament⁹⁴ (viz.) the illustrious great king (who is) the *raka* of Vatukura (named) *dyah* Dharmmodaya mahāśambhu, the *patiḥ-s*, the *vahuta-s*, the *nāyaka-s*, the *lampuran-s*⁹⁵ and

10. the *rāma-s* of neighbouring places (viz.) the *kalang-s*, the *gusti-s*, the *variga-s*, the *vinkas-es*, the *kalima-s*, the *rāma marata-s*⁹⁶, the lads, the old, the young, all ! Defend the fixity of it (i.e., the free-hold) when anybody doubts its steadfastness. When⁹⁷ anybody disturbs the free-hold, he may be killed for his unrighteous conduct. The method of his death may be (such) that he may not (find time to) turn

11. behind, (he may) not (find time to) look behind ! Because, there are the *rakarayān mapatih-s*, the *ūlahan*, the accomplished *makudur* (and) the *tuha manguyut* who invoked you to bring about (his) death. The method of (his) death is to be (such) that he may be struck on the left side (?), he may be beaten
12. on the backside. He may thereupon be attacked (so that) his forehead may be smashed, his head may be split open, his neck may be strangled (?)⁹⁹, his voice may be choked up (?), his intestines may be rooted out, his heart may be drawn out, his flesh may be eaten up, his blood may be drunk up. He may not find rest (?), he may not remain still (?), he may not have
13. any shape, he may not leave any vestiges (behind), he may be burnt⁹⁹ and then trampled down. Lastly, his ashes may be blown away ! (These happen) when a man disturbs the free-hold that has been marked out by the *kudur*. || Be gracious, you sacred hens¹⁰⁰ ! Their troubles (?) may return !...¹⁰¹
14. ... ! Eggs, you may not...¹⁰¹ ! *Tumitik*¹⁰⁴, you may not make *amok* ! *Manghileng* (?), you may not strike the tired ones ! You *manutu* (?)¹⁰³, the clubs may not be thrown down ! *Manglingai* (?), you may not patrol (?) in the field ! You *ulung ulung*, without effort you
15. may seize (though) you are old ! Because, these are caused by the punishing curse for revenge (?). Moreover, the dead beings of earlier times ! Curse in aversion, so that death may befall the person who disturbs the free-hold that has been marked out by the *kudur*. || As the result of his deeds, may (his fate be) like that
16. of the hen, he may die without any reason, he may die without making purificatory rites (?), he may die after eating and drinking ! Such is the full discomfiture of the person who disturbs the free-hold that has been marked out by the *kudur*. || As the result of his deeds, may (his fate be) like
17. that of the (broken) shell of the egg that cannot return to its (original) form ! Such is the discomfiture of the person who destroys the free-hold that has been marked out by the *kudur*. || Be gracious, you spirits of the fire¹⁰⁴, you all spirits of the fire ! Just¹⁰⁵ as all of them burn down logs of wood, all together, steadfastly, (so, like these logs,) he may not leave any trace,

18. he may not retain any shape, he may not leave any vestiges (behind) : he may be scorched, then trampled, and lastly his ashes may be blown away ! Such is the discomfiture of the person who destroys the free-hold that has been marked out by the *kudur*. || Be gracious, you deities (viz.) *mangalū-s*¹⁰⁶, you deities (viz.)
19. *taṇḍang-s*¹⁰⁷ of rivers, you deities (viz.) snakes, you deities (over) axes ! (Oh) gods ! These are the reasons why persons should be submitted to aversion (regarding this free-hold). Dies the man who disturbs the free-hold that has been marked out by the *kudur*. (Thus), when he goes to the river, there are crocodiles and *mangalū-s* to bite him : he may be dragged down (into the water),
20. thoroughly killed and destroyed by being furiously attacked without (his) experiencing respite. If that person disturbs the free-hold, (then), as he goes to the forest, there may be snakes to bite him : he may be thoroughly killed and destroyed by being furiously attacked without (his) experiencing respite. (Such is his fate) when that person disturbs the free-hold
21. that has been marked out by the *kudur* who was accompanied by the subordinate staff (and the) *rakryān-s*. After the completion of such (proceedings), there were moreover (engraved) on their (lontar) leaves such marks that (henceforward) are confirmed the villages at Mantyāsih and at Kuning Kagunturan¹⁰⁸ which were bestowed as a token of favour on the *patih-s* of Mantyāsih,
22. (and that) the free-hold belongs to the united body of the *patih-s*. If there be still any person to disturb this (free-hold) up to remotest future and to oppose the *patih-s* and (their) relatives, succeeding by turns (of three years), he may experience the five great sins ! (That is) the reason why the contents of this edict have to be taken care of
23. for their well-being. For cooking with chopped fuels¹⁰⁹, to the *rakryān mavanva* (were given) silver 1 *kati*, fish in an earthen pot (and) green lotuses (in a)¹¹⁰ basket. The (pa)juru (received) silver 4 *dharāṇa*. (This is) written by the scribe of *Valaing* (viz.) *Punta Tarka* tha.

FOOTNOTES

1. For fuller details and references, see *TBG* 67, pp. 172-205.
2. *BEFEO* 45 (1951), pp. 23-24.
3. Skt. °śi.
4. Skt. °bhādrapada°.
5. Better : ajaikapā°.
6. Skt. ājñā.
7. Here also the consonant has been doubled.
8. This is usually spelt as : in°.
9. *OJO* XXVII runs up to this place.
10. Elsewhere : *pabrēsi*, *pam̐si*, etc.
11. This is usually spelt as : °svakan or °śākan.
12. Read : °syan.
13. Read : °syan.
14. Usually : °syan or °śēan.
15. Herefrom begins *OJO* CVIII.
16. This is usually spelt as : varak.
17. Read : °nira.
18. Or : hampūn [Stutterheim].
19. Read : vu [Stutterheim].
20. *OJO* CVIII has : kayānurūpa ikanang vanua makēng vinaiḥ.
21. *OJO* CVIII has : ikanang vanua maḍnit vinaiḥ pirak mā 2 sovang sovang.
22. *OJO* CVIII has : pirak mā 8 after vāḥan hlai, which seems to be wrong.
23. *OJO* CVIII has : sovang once ; then we read : pisoraning anugraha rikang kālā patiḥ mantyāsīḥ sang krēṣṇa rama nī ananta, muang soaraning rāma i mantyāsīḥ kabaiḥ pu kolā rama nī di.....pu puñjāng rama nī bahad pu kārā ramāni labdha, pu tēro rama nī bisis, pu kēciḥ rama nī snī, pu mandadi, rama nī vacitā pu bikray ramani baruḥa.
24. 3 in 76. 7.
25. *OJO* CVIII lacks ḍeng hasin.....hantrīṇi.
26. Read : °pathe.
27. From this place to 1. B.21, the text is omitted in *OJO* CV III.
28. Read : °pathe.
29. The correct Skt. form is : *madhya*.
30. Read : lēmṭḥ.
31. The consonant has been doubled through its contamination with the following vowel.
32. *tak* ?
33. Mangadyān ?
34. The better form is : °dēg°.
35. Read : tē°.
36. This is usually spelt as °dyangga°.
37. The word has been spelt as gēgongan in the plates of Kēmbang Arum in *OV* 1925, Bijl. B. (Pl. III a. 16).
38. We should have expected here : paneṣākna.
39. Read : tēh°.
40. We should have expected here : mīmūka.
41. The text from muang.....sānak lacks in *OJO* CVIII.

42. *OJO* CVIII reads here : pāpa ni matī brahmaṇa vihikan mangaji 108 pāpaning mamatī lamvukanyā 108 pāpani gurudrohaka. pāpani brūṇaghna. mangkana pāpa tmū nikanang vang umulahulāḥ ikai sīma.
43. Read : °asti.
44. Elsewhere : panay.
45. *OJO* CVIII lacks the text from svasthā.
46. A Mal.-Polynesian day of the six-day week.
47. A Mal.-Polynesian day of the five-day week.
48. The hills of Susuṇḍara and Sumbi(ng) are also mentioned in the *KO* II. See also *OJO*, p. 50.
49. In the *Catalogus Graecarum*, p. 368, Dr. Brandes interprets the passage in a different way. He says "that the relatives of the *patih* of Mantyāsīḥ, by turns, each during the time of three years (?), shall appear as a *patih*." My translation tallies with Stutterheim's conception of the passage.
50. Damais draws attention to this name Śēna, because it is the same as that of the father of king Sañjaya. See *BEFEO* 47 (1955), p. 47, f.n. 1. The name of Sañjaya is also found in 1. 18 below.
51. It is possible that the work demanded of them was the construction of buildings or tents which were required in Old-Javanese marriage festivities. cf. *TBG*, 67, p. 175, f.n. 5.
52. This reminds us of similar names in India and Indo-China. The names of Rājārājesvara temple, Bhadrēśvara temple, etc., are illustrations to the point. In such cases, the first part of the name is generally derived from the name of kings connected with these temples. In the present case that appears to be doubtful, for the first part of the name may as well be the name of a place. cf. also *TBG*, 67, pp. 200-203 and f.n.s.
53. The Dinaja inscription of 682 śaka refers to the 'fire of Pūṭikeśvara' wherever Bosch makes elaborate comments in *TBG*, 64, pp. 231 ff., 280 ff.
54. The phrase may also mean 'eight times'. See hereover *TBG*, 67, pp. 200-203 with f.n.s. and *BKI*, 92, p. 203, f.n. 1.
55. This shows that the road was not always safe. In this connexion, see *OJO* XIX-XX.
56. Apparently a class of officers or people.
57. In 70. A. 11. he is called samgat momahumaḥ mamrata pu utara. In 72. 11, he is called samgat mamrati pu utara, in 75. 12 Samgat momahumaḥ i pamrata puttara. The name reminds one of rakryan momahumaḥ gurumbangi pūttara mentioned in 84. 30. It would appear from above that *mamrati* = *pamrata*.
58. It is noteworthy that he receives more gold than even Dakṣa. Was it because he was possibly the lord of the village? In the distribution of gifts, he has been mentioned after the *makudur*.
59. *Ayam tēas* occurs as a place-name in 60.1a.6 above. The two *tuhāns* of the *vadihati* (see above : 52.a.14 and 49.a.5) are : *miramirah* and *mangrangkapi halaran*. As the two *jurus* of *ayam tēas* are also the same, the logical inference is that *juru* = *tuhān* and *ayam tēas* = *vadihati*. Another interesting thing is the close connexion between official titles and geographical names.
60. He is also met with in 64.1.13 above in the same position.
61. Their functions are not known.
62. I do not find it possible to accept the interpretation of this passage by Stutterheim (*TBG*, 67, p. 181, f.n. 17), as I consider the 'of' to be left out as understood or omitted through mistake.

63. Kabikuan may also be name of a place.
64. As Sumangka has been described in the previous line as a village under Kalung barak, it is possible that *Tangkil sugih* = *kalung barak*, if, of course, both these terms refer to official titles and not place-names. It is also possible that there were two villages of the name of Sumangka.
65. A place of this name appears in *OJO* VI : 17 ; *OJO* XVII : 19.
66. As they stand in the text, they may be place-names or official titles.
67. The name, referring to S. India, is interesting.
68. cf. No. 76 : 9 for this translation.
69. Or : (of) Samval, Si Pingul.....
70. In 76 : 12 we have here : Samval, father of Saḍa.
71. The name is interesting in as much as it is one of the names of Arjuna in the *Mahābhārata*.
72. Read : Vu?
73. The list of rāmas here includes : gusti, vinkas and Kalima.
74. Elsewhere we find : *atapukan*.
75. The *gamelan*-player.
76. A class of musicians. Etymologically the term denotes a class of musicians who raise sounds (in music) by striking palms of hands. This is now done in India to mark the division of *tāla* i.e. measurement of time in music. This reminds me of a relief on the walls of Borobudur where we find a man of this description in a musical party. See plate in *BKI*, 92, p. 188.
77. Or subordinate staff of the rakryāns, the united body.....
78. They seem to be distinguished from the previous category of officers. The same position is maintained in l. 4, 9-10.
79. These are names of animals.
80. That is the Malay meaning of the word.
81. I suppose *tak* for *tat*.
82. I suppose that *jual* = *jual(a)*. Thereby the atmosphere may be intended.
83. *Si Kaṇḍang jual* and *Si Pakavakan* may also be the name of persons, but this appears to be less acceptable.
84. According as we consider the root to be *Adi* or *Adi*, the meaning will respectively be : begin (construction) and adorn, but in these cases we should expect : *mangadyān*.
85. Dr. Stutterheim considers (*TBG*, 67, p. 191 and f. n. 41) it to be possible that each king founded a new *kraton* and that in Poḥ pitu we see seven Poḥ-s of the seven kings after Sañjaya, the king of Mēḍang in Matarām. cf. l. 7 above where reference has been made to the building of *kratons*. Stutterheim interprets the Chinese information regarding the transfer of the *kraton* to the east in an original way and says that this *kraton*-foundation was in the self-same land, at any rate, in the same kingdom. He has also drawn up a list of Poḥ-s (*op. cit.*, p. 183, f. n. 27), but it is difficult to say how many of them, if at all, can be considered relevant to the present case. It is probable, though, that over each poḥ stood a *raka* and that these poḥ-s were located at Panangkaran, Panunggalan, Varak, Garung, Pikatan, Kayuvangi and Vatu humalang, whereover the *raka*-s were the seven illustrious deceased kings.
86. On the geographical problems connected with Mēḍang and Matarām, see Stutterheim in *Djawa*, 1926, pp. 129 ff. ; *TBG*, 67, pp. 190 ff. ; and Krom in *Geschiedenis*, pp. 168-171.

87. He has been identified with the king of that name appearing in the Canggal inscription of 654 Śaka.
88. He is no other than Paṇamkarana of the Kalasan inscription of 703 Śaka.
89. He has not yet been identified. In *KO* IX from 808 Śaka we find a place of the name of Panunggalan.
90. He has not also been identified. See however Stutterheim in *TBG*, 67, p. 155.
91. He cannot also be satisfactorily identified. Dr. Krom (*Geschiedenis*, p. 156) thinks, however, that Samarottungga of *OJO* IV, dated 746 Śaka, may be the consecration-name of *rakai* Garung or *rakai* Pikatan. See also Stutterheim, *op. cit.*, p. 195. De Casparis thinks (*op. cit.*, I, p. 125 ff) that he may be rake Patapān (See no. XVI above).
92. He appears to be identical with the king of that name mentioned in *KO* XV : 2 (804 Śaka) with his consecration-name of Sajjanotsavatungga. For fuller details, see Stutterheim, *op. cit.*, p. 194 and Krom, *op. cit.*, p. 179.
93. He is probably mentioned in *KO* IX : 4-5, dated 808 Śaka, as *haji rakai Vatu humalang*. See also *OV*, 1925, p. 42 ; *OJO* LXV, l. 6.
94. This indicates that the following persons are living as against the names of the foregoing ones who are dead.
95. Or :the *nayakas* (of) Lampuran and the *rāmas*.....
96. The specification of the *rāmas* at this place deserves attention.
97. The curse-formula of this inscription is somewhat original.
98. *kako* = *kaku* ?
99. The above interpretation rests upon considering the root to be *angan* = light. *Pangan* may indeed mean 'ear up, wound (?)', etc., but these meanings ill suit the context.
100. I do not understand the proper significance of the following curse-formulae up to the beginning of l. 15 below. The same imprecatory lines also appear in *OJO* CII, a 14 ff. It seems to have been kept deliberately meaningless or mysterious to strike awe, as the charms usually do.
101. Some words have been left out.
102. Spies ?
103. Destroyer ?
104. As (*a*)*nāla* (read : *anala*) and *apuy* bear the same meaning, they have probably been used for emphasis, unless we consider *anala* to be a mistake for *anila*, i.e., the wind.
105. A parallel passage occurs in the inscription of Kēmbang Arum, Pl. III a, 16. See *OV*, 1925, Bijl. B.
106. The root of the word *mangalū* is *Valū*, which may mean 'to be wanton, lascivious.' *Mangalū* may therefore mean '(one) having lasciviousness.' *Alu* in the sense of 'to go to meet or receive a person' is known in Malay. But these meanings do not appear to be applicable here, for, in l. 19, *mangalū* has been grouped with *vuhaya* or crocodile which probably indicates that the former is a kind of aquatic animal.
107. *Tanḍang* may mean 'to go forward'. Perhaps *tanḍa(ng)* has been intended here in the sense of 'principal beings.'
108. This passage proves that documents in such cases were also written on *lontar*-leaves. cf. also *OJO* XII, B. 12. In later times, such documents seem to have been ceremoniously worshipped.
109. Or : 'For cooking in woods, to the.....' As *ring* generally indicates direction, this translation is also possible.
110. Or : '.....lotuses (and).....'

LXXI

THE STONE OF MANTYĀSĪḤ II

8(29) ŚAKA

This stone was obtained from an unknown place in East-Java and was conjectured by Rouffaer¹ to have been derived from Matesih². It is now preserved at the Batavia Museum where it is numbered D.40³. The date of this inscription was read by Brandes, first as 840 (?), and then as 830⁴. But, even then, doubt was expressed about the correctness of the reading. As this record is approximately identical with the preceding inscription, it is almost certain that the date of the record under review has to be read as 829⁵. According to Damais⁶, the date corresponds to 11th April, 907 A.D. An impression of this record forms *Oudh. Bur.* nos. 171 and 172⁷. Regarding this stone, Dr. Brandes⁸ furnished some particulars in 1887. He said that the stone is arched on the top and is broken in the central portion. It has a pedestal and is hewn out of one block. The stone is black and is much weather-beaten. The inscription is accordingly illegible in many places. Both the faces of the stone are incised with great eastern characters of East-Java⁹. The stone measures 77 c.m. in height across the centre, by the sides 61 ; in breadth, it is 57 and in thickness 15 c.m. The pedestal is 15 c.m. in height ; in breadth it is 57 and 30 c.m. respectively.

As this inscription may be considered to be a copy of the preceding record, further notes and translation are left out from the present edition of the text. The transcription of this record has been published in *OJO* XXVII.

TEXT

RECTO

1. || 0 || svasti śaka(varṣā)ti(ta)
2. 829 tra thi

3. śi kṛṣṇapakṣa, tu. u. śa. vāra pūrbva
4. (na)kṣatra, japā devatā, indrayo
5. la ājña haji mahārāja rake watu kurang dya(h)
6. śri dharmmodaya mahāśambhū umingsor i
7. rakarayān mapatih i hino, halu, sirikan,
8. vka halaran, tiruan, palarhyang, manghuri, va
9. dihati, makudur, kumonnakannikanang vanua i
10. mantyasih vini(h) ni sava(h)nya satū, muang alasnya
11. i muṇḍ(u)an, i kayu paṇḍa¹⁰, muang pomahan
12. ikūni vanua katung(gu)an¹¹ pasavahhanya ri vunut
13. kvaiḥ ni viniḥ nya salē maḍā tan pa guḥ ka
14. nayakan, muang alasnya i susuṇḍa(ra)
15. kapva vatak patapan susuk sima ka
16. patihan pagantyagantyanikanang patih mantyasih sā
17. nak lāvassānya tla tadan sovang, kvaiḥ nikanang pa

VERSO

1. kayu paṇḍa, ya
2. tang, kholu¹² rama ni di
3. dadal¹³ pu kara ni
4. ni buyut¹⁴, piṇḍa prāṇa 5
5. na patih, i(na)nugrahān
6. mbandhanyan
7. hān sangka yan makvaiḥ vuatthaji ini
8. i śri mahārāja kāla ni varangan haji
9. kapūjan bhaṭāra i mangkuśśvara¹⁵
10. śva talang na i śi gedesa tuṇe
11. ra i prati ntaraliki
12. ka kutan ikanang banua ika ni sinarabha
13. rumakṣā ikanang huvān raha
14. maṭa an guhākan ikanang vanva ka
15. liḥ ikanang kanang prahhanya tan
16. katamanna de sang pangkur, tavan, tirip, sa
17. prakara ning mangilala drabya haji, kring, paḍammapuy, tapa
18. haji ai(r) haji, rataji, pakalangkang, mangrumbai, manimpiki (end).

FOOTNOTES

1. *Notulen*, 1909, p. LXXX.
2. The publication of the preceding inscription by Stutterheim has demonstrated that the record is connected with Kêdu.
3. *Rapp.*, 1911, p. 59; *OJO*, p. 25.
4. *Catalogus Groeneweldt*, p. 388; Verbeek, *Oudheden*, p. 8; *OJO*, p. 35.
5. Cf. Stutterheim in *TBG*, 67, p. 173.
6. *BEFEO* 46 (1952), p. 49.
7. *Rapp.*, 1911, p. 59; *OJO*, p. 35.
8. *Catalogus Groeneweldt*, p. 388.
9. *sic*.
10. °Pañjang in 70 above.
11. Kagunturan in 70.
12. Kolā in 70.
13. Udāl in 70.
14. Kayut in 70.
15. Malangkuścśvara in 70.

LXXII

COPPER-PLATES OF SANGSANG (AMSTERDAM)

829 ŚAKA

These two copper-plates, obtained from Central Java¹, were presented by Mr. F. G. Doorenbosch to the Royal Colonial Institute of Amsterdam where they form the series 856, Nos. 1 and 2. ²The plates are of rectangular size. Pl. I measures 365×175 m.m. and has 14 lines on the *recto* and 15 lines on the *verso*, written lengthwise. Similarly, pl. II measures 390×135 m.m. and has 14 lines on the *recto* and 11 lines on the *verso*. Dr. Van Naerssen³ remarks that oxidation and defacement have rendered the reading difficult in some places.

The script of these plates agrees with that of other records of king Balitung. Of these two plates, Pl. I has been too carelessly engraved and it has been remarked that the copyist did not well understand what he wrote about: the writing is neither correct nor consistent.

Of these two plates, one explicitly mentions the name of the reigning king Balitung; the other merely refers to his title of Vatukura. Prof. Krom⁴ remarked after a provisional research into these plates that they form a single record. Indeed, the name of *Pu Layang* appears in the main *role* in both these plates. Van Naerssen remarks further that Pl. II begins from where Pl. I ends, i.e., with the summing up of the names of persons who were recipient of gifts. The historical data from these inscriptions have been discussed in some details by Dr. Van Naerssen in *BKI*, 95 (1937), pp. 441 ff, to which the reader is referred for further particulars.

The person who was favoured by the king in Pls. I and II is respectively called *samgat* Lamva (viz.) *Pu Layang* and *samgat* Kalangvungkal (viz.) *Pu Layang*. In Pl. I, the rewarded region is called Sangsang, under Lamva; in pl. II, the free-holds are Vukajana, Tumpang and Wuru-tlu. The proceeds of Sangsang (Pl. I) shall go to the god of

the cloister at Hujung galuh, those of the other three (Pl. II) shall go to the god of the cloister at Dalinan. All these cloisters were Buddhist foundations. The reference to the *Rāmāyaṇa*, Bhīmākumāra and Kīcaka in Pl. II suggests that the Rāma-saga and some figures of the *Mahābhārata* were known in Java during this period. The plate also refers to the staging of *wayang*-shows. According to Damais, the date in the inscription corresponds to 4th May, 907 A.D.

These plates have been edited with text, translation and notes by Dr. Van Naerssen⁶. The first few lines have also been transcribed by Damais in *BEFEO* 47 (1955), p. 47.

TEXT

Pl. I, RECTO

1. svasti śakavarṣātīta 829 baiśākhamāsa⁸ tithi caturthi kṛṣṇapakṣa mavulu vagai somavāra uttarāṣāḍhanakṣatra śuklayo
2. ga tatkāla anugraha śrī mahārāja rakai watu kura dyah balitung śrī dharmmodaya mahāsambu tumurun i rakryān mapatiḥ i (hi)
3. no pu dakṣottama bāhubajra pratipakṣakṣaya kumon samgat lamva pu layang anak vanua i patapān tutugan ning taṇḍa
4. sumusuka ikanang vanua i sangsang vatak lamva gavai ku 2 dravya hajinya mas su 7 mas kavahutān su 2 suvur hinavuha
5. vu sambandhā nya kinon sumusuka ikanang vanua vuara kuṭi i hujung galuh vatak lamva ya ta pinulih samgat lamva pinahayunira jina
6. yyakan nira vihāra ya sambandhā nya r inanugrahān kinon sumusuka ikanang vanua i sangsang simā punpunnana nikanang vihāra gavai
7. nira kunang parṇaḥhanya n simā tan katamāna de sang mānak pangkur tatun tirip muang soara ning mangilala drabya haji kring paḍa
8. m pamanikan maṇiga lva malañjang manghuri makalangkang tapa haji air haji tuha goṣali tuha dagang tuhā nambi tuhān hañjama
9. n unḍahagi manimpiki paṇḍai vsi valyan paranakan vidu mangidung tuha paḍahi varahan sambal sumbul vatak i dalam si

10. nggah pamṛsi hulun haji ityaivamādi tan tumamā i rikanang vanua parṇaḥ ni parmmasanya tumamā i bhaṭāra i vihāra i hujung galuh
11. deyanya mavaiḥ mannangabanang tang (or: mannanga hana ing ?)⁷ parmasan ing katanḍan samangkana sukaduhkha nya mayang tan mavuah danḍa kuṇḍa⁸ bhaṇḍihālādi tuma
12. mā i bhaṭāra atah ikana ājña haji kinonnakan ikanang masamvya-vahāra hana ng kāna hīṅghingana kvaiḥhanya paṇḍai mas paṇḍai vsi ta
13. mbaga gang(ś)a tlung ububan ing sasīma macadar 4 mangarah lumpang 3 mangulang tlung tuhān ing sasīma kboanya 20 ing satuhān sapi
14. 0...(40 vḍus) 80 aṇḍah vantayan l parahu—bhaṭāra l masunghara 3 tan patuṇḍāna magulungan tlung pasang samangkana tan

VERSO

1. knān (a i para)masan yāpuan pinikul daganganya kadyanggāning mabasana masa(yang) makacapuri kapas vungkuḍu tāmbra gangsa sobuban i satuhā
2. n garam paḍak lnga gula saprakāra ning dual pinikul kalima bantal i satuhān pikul pikulananya tlung tuhān ing sasi
3. ma ikanang samangkana tan knāna de sang mangilala drabya haji yāpuan lviḥ kvaiḥ nya sangkai nikānang panghīṅghing iriya knāna ikana sakalviḥ
4. nya de sang mangilala sodhāra haji kunang ikanang mañambul mañavring mangapus manglākha danḍaha nira mamungus mangubar manahab manuk
5. mamisaṇḍung manganammanam mamukat vungkuḍu manarub mangdyūn manggula manghapū ityaivamādi kapua ya tribhāgān sadūman umarā
6. i bhaṭāra sadūman umarā i sang mangilala drabya haji sadūman umarā i sang makmit sima mangkana ājña haji panghīṅghing i rihāḥ mapamvyavahā
7. ra hana ngkāna mangasiakan samgat lamva pasambah i śrī mahārāja vḍihan pilih magōng yu l vḍihan jagā yu l mas su l mārā rakryān mapati(h)

8. i hino inangsian vḍihan kalyāga yu 1 mas su dhava kryān⁹ i halu pu vīravikrama inangsian vḍihan talyāga¹⁰ yu 1 mas su 1 rakryā
9. n vka pu kutak inasēan vḍihan kalyāga yu 1 mas su 1 rakryān sirikān pu variga inangsian vḍihan kalyāga yu 1 mas su 1 samga
10. t tiruan pu śivastra inasian vḍihan kalāy¹⁰ yu 1 mas su 1 raka i pagar vsi pu yayak inangsēan vḍihan yu 1 mas mā 8 samgat
11. mamrati pu uttara irasisan¹¹ vḍahan¹² yu 1 mas mā 8 samgat vadhihati pu dhapi¹³ makudur pu samvṛda pangkur pu rañjan tavān pu pārjalan kapu
12. a vineḥ pasak pasak vḍihan yu 1 mas mā 8 savang sovang samgat juru i tadangayan samgat valimvangan pu śima inasisan vḍiha
13. n kalyāga yu 1 mas mā 8 tuhān i vavihati sang vinungkuan pu adhikara vinaiḥ vḍihan yu 1 mā 5 i makudur sang miramira vinaiḥ vḍiha
14. n yu 1 mas mā 5 satangya i valimvangan tanuvuk daangi kapua vinaiḥ vḍihan yu 1 mas mā 3 vuhuta knam marṭa vahuta¹⁴
15. vḍinua hujung masib dhan kapua vinaiḥ vḍihan yu 1 mas mā 2 soang sovang sang vadya dadis anak vanua i kilipan vinaiḥ vḍihan yu...

Pl. II, RECTO

1. ...pkan si tuvuku parujar si sidra malavai si basanta vinaiḥ vḍihan yu 1 sovang rāma maratā kaki kuṇḍu muang si vlyā vinaiḥ vḍihan yu 1 soang rāma māgman i vuru tlu tumpang
2. si mandon rāma ni rasuk parujar si daheng rama ni kaṇṭi vinaiḥ vḍihan yu 1 soang gusti i tumpang sang ganggang rama ni baladī parujar sang laṇḍu rama ni bhaṇḍa vinaiḥ vḍihan
3. yu 1 soang gusti ing vukajana si butē rama ni bantin parujar si gamana rama ni krama vinaiḥ vḍihan yu 1 soang rakryān aṇjatan pu sāgara samgat tunggu pu...vinaiḥ vḍiha
4. n yu 1 soang rāma tpi siring gusti i dalinan si kekeh, rama ni dvi muang si vlat parujar si gaṇal rama ni savasti muang si hala rama ni ngvinē vinaiḥ vḍihan yu 1 soang
5. i mahariman kalang si knoh rama ni santēl gusti si puñjō rama ni padmī muang si śaraḥ rama ni gadik parujar si deśi rama ni rakṣi muang si śaraṇa rāma i kisik vi

6. naiḥ vḍihan yu 1 soang i huvus ning mavaiḥ mas pasak pasak muang vḍihan pinarṇaḥ saji sang makudur manguyut vḍihan sang hyang kulumpang yu 4 batu-batu
7. mas mā 4 vḍihan yu 1 sang hyang bralumā yu 1 mas mā 1 pangisi tamvakur pinakasavur savur sang manguyut vēas kukusan l vsi ikat 1 mas mā 4 pa
8. da l vsi nya ikat 10 mas mā l vḍus l hayam lanang hirēng l hantalu ning hayam 4 taṇḍas ning kbo l kumol l pras meanuka l skul dinyun 5 tu
9. lung tapak liman l pasilih goluh yu l argha padya inḍit 5 tamvata prakāra kavaḥ l dyun l dāng l buri l panglivēttan l tarai l papañjutan
10. l saragi cpak l gaśa prakāra saragi magōng l tahas l saragi inuman 3 vsi vsi prakāra vadung l patuk patuk l tvak l tampilan l kris l lukai l kampi
11. t l tataḥ l jara l gurumbhāgi l pamajsa l nakhaccheda l gulum l siku siku l linggis 4 laṇḍuk l i sampun-i saji sang manguyut pinarṇaḥ mangḍiri samgat kalang vu
12. ngkal muang samgat anakbi dyah sucintē muang dyah kina dyah vaita dyah savitā mavaiḥ pañcopacāra i sang mamuat ujar tlas sang mamuat ujar vinaiḥ pa
13. ñcopacāra maskar sira majnu mapangalih mangḍiri dumunung ing vitāna panguyutan malungguḥ humarēp kidul humarapakan sang hyang kudur sang vahuta hyang kudur malu
14. ngguḥ humarēp vaitan samangkana sang patiḥ vahuta malungguḥ i pungkuran sang vahuta hyang kudur ikanang rāma i vukajana i tumpang i vuru tlu muang

VERSO

1. rāma tpi siring kabaiḥ malungguḥ humarēp lor rainanta umunggu¹⁵ vaitan ning vitāna umarēm¹⁶ kuluan samāpta palungguḥ nira kabaiḥ mamangmang sang makudu
2. r manētēk hayam linaṇḍasakan i sang hyang kulumpang mamantin-

gakan hantalū ring watu sima matēhēr manapaṭhai ikana ling nira
indah kita sang hyang sahana

3. nta sang malmaḥ sang mathāni sakvaiḥ tā hyang ring pūrba dakṣina
paścima utara āgnaiya nairiti bāyabya aiśānya sang hyang ring
satya dharmma kāla mṛtyu krodha viśva kā
4. ma viṣṇu ing maddhya i sor i ruhur tasmāt kabuat karma nikanang
vuang anyāya umulahulaha i keng sima samgat kalang vungkal pu
layang ngunivaiḥ ya
5. n ruddhā ya tan tamua phala ning dadi kadyanggān nikanang
hayam pgat tan baluy matpung hantalū rēmēk rēmuk tan valuy i
luirnya mangkanā ikanang vu
6. ang durācāra yan ulahulaha ikaing sima umarā ya ring alas patukan
ning ulā umarā ya ing tgal alapan ni glap tan pahudan umarā ya
ring uai villēttan
7. ni tuviran tētēkēn de ning vuil pingpingtubimvān pañcamahāpātaka
pangguhanya matangya kayatnākna ikeng ajña haji panganugraha
śrī mahārā
8. ja raka i watu kura i samgat kalang vungkal pu layang sumusuka i
kanang vanua i vukajana i tumpang i vuru tlu simā pumpunana¹⁷
nikanang bihāra i dalinnan gavai nira
9. makaphalā svasthā sāng hyang dharma muang prajah kabaiḥ
kahlamanya hinyūnnakan ton-tonan mamidu sang tangkil hyang
sinalu macaritta bhimma kumāra mangigal kica
10. ka si jaluk macarita rāmāyana mamirus mabañol si mungmuk si
galigī mavayang buatthyang macarita bimma ya kumāra matēhēr
manghyunnakan sa
11. —¹⁹ ng kapua rāmanta tpi siring kabaiḥ māvuran umilu pamuatoh
rakryān muang makarungakan haji sang tṛpan pu mitra muang pu
malavang hulēs umi.....

TRANSLATION

Pl. I, RECTO

1. Hail ! The śaka year expired, 829, the month of Vaiśākha, fourth

day of the dark half of the month, *mavulu, vagai*, Monday, the lunar
mansion Uttarāśāḍha, (during) the conjunction of Śukla (?)

2. At that time the favour of the illustrious great king, the *raka* of
Vatukura, *dyah* Balitung, H.M. Dharmmodaya mahāśambhu, was
communicated to the *rakryān mapatiḥ* of (Hi)-
3. no (viz.) *Pu* Dakṣottama bāhubajrapratipakṣakṣaya, charging that
the *samgat* Lamva¹⁹ (viz.) *Pu* Layang, resident of Patapān lying
under the *taṇḍa*,²⁰ shall
4. mark out the village of Sangsang under Lamva, *gavai* 2 *kupang*.
Hereof, the royal dues shall be gold 7 *suvarṇa*, and the gold of the
united body of the *vahuta-s* shall be *suvarṇa* 2 to be lavishly spent
in amusement.²¹
5. The occasion thereof is that he was charged to mark out the
village : there is a residence of the monks at Hujung galuh²² under
Lamva. This was now repaired by the *samgat* Lamva : it was
beautified by him
6. (and) it was "blessed" by him with a cloister. This is the reason
why a favour was bestowed, (namely), that he was charged to mark
out the village at Sangsang into a free-hold to be lorded over by
that cloister²³ (which is) a foundation
7. of him (i.e., of *samgat* Lamva). Moreover, in connexion with the
fact that it has become a free-hold, it may not be trod upon by the
notable (three)²⁴ : *pangkur*, *tavān*²⁵, *tirip* and all the 'collectors of
royal taxes', *kring*, *paḍam*,
8. *pamanikan*, *maniga*, *lua*, *malañjang*, *manghuri*, *makalangkang*, *tapa haji*,
air haji, *tuha goṣali*, *tuha dagang*, *tuhā nambi*, *tuhān huñjaman*,
9. *uṇḍahagi*, *manimpiki*, *paṇḍai vsi*, *valyan*, *paranakan*, *vidu*, *mangidung*, *tuha*
paḍahi, *varahan*, *sambal sumbul*, *vatak i dalam*,
10. *singgah*, *pamṛsi*, and so forth. (These) may not tread upon the
village. The portion of their monetary share goes to the deity of
the *Vihāra* at Hujung galuh.
11. Their duty (consists in) giving (and) depositing (?) their monetary
share with the united body of the *taṇḍa-s*. Evenso, the good and bad
incidents thereof (i.e., of the free-hold), such as, the *arēca*-blossom

- that bears no fruit, all sorts of punishments for reviling and so forth,²⁶ may come up (for consideration)
12. only to the deity²⁷. The royal command (further) ordained that the traders shall there be defined in their numbers: gold-smiths, iron-smiths,
 13. copper and brass(-smiths) (may have only) three bellows²⁸ in each free-hold; the *macadar-s*, 4; what is packed up, three bundles; shepherds (?), three 'masters' per free-hold. (As regards) the buffaloes, 20 for each 'master' (i.e., shepherd); cows
 14. (40; goats)²⁹ 80; eggs, one cage; vessels (coming to ?) the deity, 1; 3 *masunghara* (-vessels) without taking (other boats) in tow; transport-carts, 3 teams. All these may not

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1. be touched in (their) monetary profits. Even if their commodities are *pikuled*, such as (the commodities) of the dealers of clothes, the dealers of copper-works, and of those who come within city-walls to hawk with: cotton, *vungkuḍu*, copper (and) brass (from) each smithery of each smith,
2. salt, *paḍak*,³⁰ sesame oil, sugar, (then), of all commodities which are *pikuled* (is free every) fifth *bantial* for each 'master': (there are to be) three 'masters' in each free-hold.
3. All such (things) may not be touched by the 'collectors of royal taxes'. If there is more than this defined limit, (then) from what is more than this defined limit, each surplus may be touched
4. by the 'collectors of royal taxes'. Moreover, as regards the making of black paints, purple-red paints, spinning (?), the making of lac, the joining (?) of *mamungus*(?), the making of red paints (?), the making of wrappers (?), the ensnaring
5. of birds, the making of all sorts of wicker-works, fishing with (?) *vungkuḍu*, the making of roofs, pots, sugar, lime and so forth: (the profits of) all these may be divided into three parts: one part shall go
6. to the deity; one part shall go to the 'collectors of royal taxes';

- one part shall go to the protectors of the free-hold. Such is the royal command about the specification of traders
7. obtaining therein. The *samgat* Lamva presented homage to the illustrious great king with 1 set of *pilih-magōng* cloth³¹, 1 set of *jagā-cloth* (and) gold 1 *sucarṇa*. The *rakryān mapati*(h)
 8. of Hino received *kalyāga-cloth* 1 set and gold 1 *suvarṇa*. The *rakryān* of Halu (viz.) Pu Viravikrama received *kalyāga-cloth* 1 set and gold 1 *suvarṇa*. The *rakryān*
 9. (of) Vka (viz.) Pu Kutak received *kalyāga-cloth* 1 set and gold 1 *suvarṇa*. The *rakryān* (of) Sirikan (viz.) Pu Variga received *kalyāga-cloth* 1 set and gold 1 *suvarṇa*. The *samgat*
 10. Tiruan (viz.) Pu Śivastra received *kalyāga-cloth* 1 set and gold 1 *suvarṇa*. The *raka* of Pagar Vsi (viz.) Pu Yayak received cloth 1 set and gold 8 *māṣa*. The *samgat*
 11. Mamrati³² (viz.) Pu Uttara received cloth 1 set and gold 8 *māṣa*. The *samgat* Vadhihati (viz.) Pu Dhapit,³³ the *samgat* Makudur (viz.) Pu Samvṛda, the *samgat* Pangkur (viz.) Pu Rañjan, the *samgat* Tavān (viz.) Pu Parjaluān³⁴: all
 12. received in ample measure cloth 1 set and gold 8 *māṣa*, each in particular. The *samgat juru* of Tadangayan (and) the *samgat* Valimvangan³⁵ (viz.) Pu Śima received
 13. *kalyāga-cloth* 1 set and (gold) 8 *māṣa*, (each in particular). The *tuhān* of the Vadhihati³⁶: *sang* Vinungkuvan Adhikara³⁷ received cloth 1 set and gold 5 *māṣa*. The (*tuhān*) of Makudur: *miramira*(h) received cloth
 14. 1 set and gold 5 *māṣa*.....of Valimvangan.....all (these) received cloth 1 set and gold 3 *māṣa*. The *vahuta* (viz.) Knammarvla (?); the *vahuta*
 15. (who is) the resident of Hujung masibdhan (?): all these received cloth 1 set and gold 2 *māṣa*, each in particular. *Sang* Vadyadadis, resident of Kilipan, received cloth 1 set...

Pl. II, RECTO

1. the (*ma*)*pkan* (viz.) Si Tuvuku, the *parujar*(s) (viz.) Si Sidra, the

- malawai*³⁸ (viz.) *Si* Basanta were given cloth 1 set, each. The *rāma maratā-s* (who are) the *kakī*³⁹ Kuṇḍu and *Si* Vlyā received cloth 1 set, each. The *rāma māgman-s* of Vuru tlu, (and)⁴⁰ Tumpang
2. (viz.) *Si* Mandon (who is) the father of Rasuk, the *parujar* (viz.) *Si* Ḍaheng (who is) the father of Kaṇṭi received cloth 1 set, each. The *gusti* of Tumpang (viz.) *sang* Ganggang (who is) the father of Baladi, the *parujar* (viz.) *sang* Lanḍu (who is) the father of Bhandā received cloth
 3. 1 set, each. The *gusti* of Vukajana (viz.) *Si* Butē (who is) the father of Bantin, the *parujar* (viz.) *Si* Gamana (who is) the father of Krama, received cloth 1 set, each. The *rakryān* Añjatan (viz.) *Pu* Sāgara, the *sangāt* Tunggu (viz.) *Pu*...received cloth
 4. 1 set, each. The *rāma-s* of neighbouring villages: the *gusti* of Dalinan (viz.) *Si* Kekeh (who is) the father of Dvī and *Si* Vlat, the *parujar* (viz.) *Si* Gaṇal (who is) the father of Savasti, and *Si* Hala (who is) the father of Ngvinē, received cloth 1 set, each.
 5. (The *rāmas*) of Mahariman⁴¹: the *kalang* (viz.) *Si* Knoḥ (who is) the father of Santēl, the *gusti* (viz.) *Si* Puñjō (who is) the father of Padmi, and *Si* Śaraḥ (who is) the father of Gadik, the *parujar* (viz.) *Si* Deśi (who is) the father of Rakṣi, and *Si* Śaraṇa (who is) the father of Kisik,
 6. were given cloth 1 set, each. After the completion of the gift of different sums of gold and clothes, necessities for offering were laid out by the *makudur* and the *manguyut*: clothes for the sacred *kulumpang* 4 sets, semi-precious stones
 7. (and) gold 4 *māṣa*; pieces of cloth for *sang hyang* Brahmā⁴² 4⁴³ sets, and gold 1 *māṣa*. The bowl containing contents was placed upon the straw by *sang manguyut* (so that) the unbolstered uncooked rice might be steamed, 1 (bowl full); *vēsi ikat* 1 (of the value of ?) gold 4 *māṣa*;
 8. (unbolstered rice) 1 *pada*; its *vēsi ikat* 10 (of the value of ?) gold 1 *māṣa*; goat 1; black fowl 1; eggs of hen 4; buffalo-head 1; *kumol* 1; offering-bowl *maanuka* 1; cooked rice, 5 pots;
 9. *tulung tapak liman* 1; 1 set of cloth (?) with precious stones of different colours; water for washing feet, 5 *indit-s*⁴⁴; dishes (?) consisting of 1 great pan; 1 pot; 1 cooking pot⁴⁵; 1 *buri*; 1 rice-

cooking pot; 1 plate; 1 bowl-sized oil-lamp (?);

10. 1 basin with cover; articles of brass, (such as) 1 great basin; 1 *tahas*; 3 drinking basins; articles of iron (such as) 1 axe; 1 mattock; 1 grass-cutter; 1 *tampilan*; 1 kris; 1 curved chopper;
11. 1 *kampit*⁴⁶; 1 chisel; 1 borer; 1 *gurumbhāgi*; 1 iron-tongue of a plane; 1 nail-clipper; 1 *gulumi*; 1 rectangle; 1 crowbar; 1 cleaver. After the offering-necessaries of *sang manguyut* were laid out, stood up the *sangāt* Kalangvungkal,
12. and the wives: the *sangāt-s*⁴⁷ (viz.) *dyah* Sucintē and *dyah* Kina, *dyah* Vaita, *dyah* Savitā gave five things of offering to the *mamuat ujar-s*. After the *mamuat ujar-s* were given the
13. five things of offering, they made toilette with flowers and paints. They removed themselves by standing up and directed themselves towards the festal tent. They went to take seat by turning to the south⁴⁸, with the face towards *sang hyang kudur*. *Sang vahuta hyang* (of) the *kudur*
14. sat by facing to the east. Evenso, the *putih-s* and the *vahuta-s* went to sit behind *sang vahuta hyang* (of) the *kudur*. The *rāma-s* of Vukajana, of Tumpang, of Vuru tlu and the

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1. *rāma-s* of neighbouring places, all went to sit with the face turning towards the north; the matrons were in the east of the festal tent with the face turning towards the west⁴⁹. After all had seated themselves, *sang makudur* uttered the oath-formula,
2. cut off (the neck of) the hen which was crushed on the sacred *kulumpang*, threw off the egg on the *valu-sima* and uttered oaths with (the following) words: "Be gracious, you all gods
3. who sway over (all) lands and places: all the gods of the east, south, west, north, south-east, south-west, north-west, north-east, the gods of truth and virtue, Time, Death, anger, universe, love,
4. Viṣṇu, (gods) of the middle point, of the nether region, of the zenith! The man who unrighteously disturbs the free-hold of *sangāt* Kalangvungkal⁵⁰ (viz.) *Pu* Layang, and

5. obstructs (the management thereof), as the result of his deed he may not obtain the fruits of success ! Just as this hen (with) separated (neck) shall never again be one (living) whole, and (just as) this smashed egg shall never return to its shell, so (shall be the fate of) the
6. unrighteous person who disturbs the free-hold ! When he goes to the forest, he may be bitten by a snake ; when he goes to the field, he may be struck by lightning without showers of rain ; when he goes to the water, he may be entwined
7. by the sea-monster (*uviran*) ; he may be killed by a titan ; seven times (may be destroyed) the image (of his father ?)⁵¹ ; he may suffer (the penalties of) five great sins. That is the reason why one must take care of the royal command containing the favour of the illustrious great king,
8. the *raka* of Vatukura, to the *sangāt* Kalangvungkal (viz.) *Pu* Layang who marked out the villages at Vukajana, at Tumpang (and) at Vuru tlu into a free-hold under the authority of the *Vihāra* at Dalinan⁵², which is (verily) the foundation of him (i.e., of *sangāt* Kalangvungkal).
9. His efforts may result in the welfare of the sacred foundation, and all people may enjoy themselves and obtain pleasure in sight-seeing. The *tangkil hyang*⁵³ *Si* Nalu recited the *Bhīmakumāra*⁵⁴, dancing like Kicaka ;
10. *Si* Jaluk recited the *Rāmāyaṇa*, blowing flutes and making buffoonry ; *Si* Mungmuk (and) *Si* Galigī showed *vayang* in honour of gods and presented (above all) *Bhimaya-Kumara*⁵⁵. After they had enjoyed
11. all the *rāmanta-s* (of) neighbouring places⁵⁶ noisily scattered themselves. The *rakryān-s*⁵⁷ set themselves to the game (of gambling ?) and the *makarungakan haji*⁵⁸ (titled)⁵⁹ *trpan* (viz.) *Pu* Mitra and *Pu* Malavang put on a cloth.....

FOOTNOTES

1. *Aanw. Kol. Inst.*, 1934, preface. The exact find-spot of this record appears to be unknown. Possibly these plates were found at Pekalongan or Tegal [See *BKI*, 95 (1937), p. 441].
2. *Ibid.*, p. 7.
3. *Ibid.*, Bijl. A. The details regarding measurement, script, etc. are given in the introductory notes of this record by V. Naerssen.
4. Quoted by V. Naerssen. cf. also *Geschiedenis*, p. 188.
5. *Aanw. Kol. Inst.*, 1934, Bijl. A. See *BKI*, 95 (1937), pp. 441 ff.
6. The New Year in India now starts in Vaiśākha. Prof. Damais says that the year in ancient Java commenced in Caitra. See *BEFEO* 45(1951), p. 24.
7. Query by Van Naerssen.
8. Read : Kudaṇḍa.
9. Van Naerssen : *better* mas su 1 rakryān.
10. It should obviously be : Kalyāga. Spelling henceforward is very careless.
11. It should be : inangṣān or ṣian or inaṣian.
12. It should be : vdihan.
13. Vadihati pu ḍapit.
14. One letter is missing here.
15. Read : ḡguḥ (Van Naerssen).
16. Read : ḡrēp (Van Naerssen).
17. Read : punpunana.
18. One letter is dropped here.
19. Regarding the principal officers and their feudal jurisdiction, see Van Naerssen in *BKI* 95 (1937), p. 450 ff.
20. V. Naerssen : according to written document (?). See however the use of this phrase in *OJO* XXIX : r^o.5.
21. Van Naerssen translates : 'to be mutually divided as ashes (?)'. In *B.Y.* (IV : 9), *mahavuhavu* has been used in the sense of 'to amuse oneself' and this meaning has perhaps to be accepted above. *Hinavuvu* is obviously an abbreviated form of ḡvu(ha)vu. Bengali version of the idiom is well-known.
22. The place was obviously in Central Java and as such occurs in the inscription of Kēmbang Arum (*OV* 1925, p. 42) and in *KO* I, which is probably derived from Central Java (cf. Sarkar, *Dacca University Studies*, I, 1934, p. 18, f.n. 1). Hujung Galuh also occurs in *OJO* XXXI, XXXVIII, XLI, XLIII. See also Kern, *Geschiedenis*, p. 266 and Van Naerssen, *op. cit.*, pp. 250-1.
23. As the words used are Kuṇi and vihāra, these were obviously Buddhist foundations. See also Van Naerssen in *BKI*, 95, p. 452 ff.
24. We usually find : māṇakatrīṇi.
25. So the text has to be emended.
26. Elsewhere (e.g. no. 22 above) we have : maṇḍihālādi.
27. This is another way of saying that the deity is the sole authority over the good and bad incidents which may occur in the free-hold.
28. Dr. Van Naerssen thinks : the intention is that there may be present only so many smiths as will allow the use of three bellows.
29. cf. *OJO* XXXIX, 22 ; LVIII, v^o.17 ; LXXXIII, 7 b.
30. *paḍak* may be a mistake for *paḍat* which occurs at this place in the copper-plates of Vanagiri.
31. This valuable cloth was also presented to Ketudhara in 841 Śaka. See *KO* I : 1,6.

32. In 70.11, one officer has the title of *sangat momahumah mamrata*. He may not, however, be the same as *mamrati*. In 86.I. 4, the *mamrati*-s appear in the role of care-takers of freeholds.
33. The name is usually written as : 'vadihati (viz.) Pu Dapit'.
34. It should be : Pañja*. See 65. A. 8.
35. We come across one *Valambangan* in 12. 8b. 4 above.
36. Vadihati is obviously a mistake.
37. *Sang* and *Pu* in one name reminds one of the same phenomenon in nos. 64 and 65 above re : the names of Dakṣa and Kutak.
38. If *malavai* is a title of all, its significance is not known to me.
39. Probably we have to understand here 'grandfather'.
40. Village Tumpang is mentioned below, and this justifies the present translation.
41. It seems to be the name of a village.
42. Probably the God of Fire has been intended here.
43. There appears to be a printing mistake here.
44. Apparently a kind of measurement.
45. The self-same word (*dāng*) is used in Bengali house-hold to denote the same utensil. It may point to Austric origin.
46. In the corresponding place of several inscriptions, e.g., the Kembang Arum inscription and KO I, we find *kampil* i.e., sack.
47. Dr. Van Naerssen has already observed the interesting phenomenon that the four wives of the *Sangat* are also here called *sangat* and they bear the title *dyah*. Do they owe this to their husband? King Dakṣa is *rakai hino* and his queen is a *rakryan binihaji* (See OJO XXX). It should however be recognised that an alternative translation is also possible, viz. : "12 and the wives (of the) *Sangat* (Kalangvungkal) (viz.) *dyah* Sucintē" etc.
48. Regarding the sitting arrangement, See Van Naerssen, *BKI* 95, p. 456ff.
49. This grouping is rather noteworthy, for women are usually assigned the southern side of the festal tent along with others. In this connexion, See Bosch in *OV*, 1925, pp. 47-49.
50. It appears herefrom that *Pu* Layang had two different appanages called *Lamva* and *Kalangvungkal*. The name after *Si*, *Pu*, *dyah* does not normally change, but that after *rakai*, *sangat* (*Pangat*) may do so. cf. Van Naerssen, *op. cit.*, p. 450, f.n. 20.
51. So the statement stands in OJO XXX, first margin, ll.25-26.
52. This reminds one of Dalinan, the Buddhist temple mentioned in *Nag*, 77 : 3. The place-name also occurs in Central Java.
53. Its significance is unknown. It is not certain, such as Dr. Van Naerssen has also remarked, if in the following description we have to do with names of persons, stories or plays, etc.
54. This work may deal with the *son* of Bhīma. In view of the popularity of Ghaṭotkaca in Javanese *vayang* and *lakon*-literature, this hero may be intended here.
55. If Bhīmaya-Kumara is considered to be the corrupted form of Bhīmaja-kumāra, the story may refer to the 'son of Bhīma', i.e. Ghaṭotkaca who is undoubtedly one of the most popular *vayang*-figures. Besides, Bhīmakumara has already been mentioned above. All these references do not, however, prove the existence of any written work on the subject, but the probability is very great.
56. Or : all the *rāmanta*-s (and) neighbours.
57. The translation of the following portion is provisional.
58. Keeper of royal wild boars for the game of fighting?
59. and?

LXXIII

A COPPER-PLATE OF UNKNOWN ORIGIN
(JAYAPATTRA DIEDUKMAN) 829 ŚAKA

The exact find-spot of this copper-plate is not known. It was once in the possession of Mr. Dieduksman at Jogjakarta¹ and is, therefore, conveniently designated as the *Jayapattra-Dieduksman*. It measures 24 c.m. in length and 9.5 c.m. in breadth. It is now preserved in the Museum at Rotterdam². In connexion with a facsimile and a plaster-cast of this record, Mr. Holle published a transcription in *VBG*, 39, I.A. p. iff. A photographic reproduction of this inscription is also mentioned in *Notulen*, 1880, p. 27 and this now forms nos. 89, 91 and 874 at the Jakarta Society³. According to Brandes, the inscription is written in Old-Javanese script of Central Java.

The date of this inscription has been read by Brandes as 849, but Goris⁴ says that the year is possibly 829. According to Stutterheim⁵ the year is 849 and not 829. L. Damais reads the year as 829 Śaka, which is accepted here.

The inscription handles over a law-suit in which *Pu* Tabvēl of Guntur was charged before *sangat* Pinapan and his wife for the repayment of money borrowed from *sang* Dharma by *Si* Campa, the wife of Tabvēl. As Campa died childless and the complainant did not arrive at the court, the case was dismissed. The inscription indicates that the position of women in the society was commendably high.

The inscription has been edited by Dr. Brandes⁶ with elaborate introductory notes and translation.

TEXT

Svasti śakavarṣatita⁷ 829 śrāvaṇamāsa, tithi dvādaśī⁸ śukla, ma, po, bu, vāra tatkāla ni pu tabvēl anag banua ing guntur punpuna ning

vihare garung pinariccheda guṇadoṣa nira de samaggaṭ⁹ pinapan pu gavul muang sang anakabvi¹⁰ pu gallam vanua i puluvatu, sambandha nikang guṇadoṣa, hana sang dharma ngaranya bapa ni manghampig sangkāri vurakung ya ta tumagiḥ pu tabvēl tinagihakanya mas su 1, ndā tan hutang pu tabvēl ya hutang sang anakabvi,¹¹ makangaran si campā, uang sānak sang dharma, pajjah¹² pua si campā, tinagih ta pu tabvēl de sang dharma, ndā tan hanānak ni pu tabvēl muang si campā, nguniveḥ yar vruha rikang hutang ya ta matangyan tka ri samaggaṭ¹³ pinapan ndā tan tka sang dharma rikang pasamayān ya matangyan inalahakan ta ya de samaggaṭ.¹³ pinapan, lavan tan hana parṇṇaḥ ning hutang mangkana tumibā ring lakilaki ya tan pangavruḥ nikang lakilaki, nguniveḥ yan tan hana anak sambandha, tatra sākṣi rovang rakryān aputu pu rakak uang i tangkil, rovang rakryan hamēas pu kirat uang i timbun vsi, pu sanggama uang i guntur, uang guru vaju anakabvi¹¹ samaggaṭ¹³ pinapan atuha, nāhan kveḥ ning sākṣi byaktinyan sampun śuddhapariśuddha ikang guṇadoṣa, likhitapātra dyah ranggal uang i varasiga || kunang sugyan ta tānpangujara ya muvaḥ dlāha ning dlāha ya don ikeng jayapātra || 0 ||

TRANSLATION

Hail ! The śaka year expired, 829, the month of Śrāvaṇa, twelfth day of the bright half of the month, *maṇu*¹⁴, *pon*¹⁵, wednesday. That is the time when *Pu* Tabvēl, the resident of Guntur under the *vihāra* at Garung, was charged in a law-suit¹⁶ by the *samēgat* Pinapan (viz.) *Pu* Gavul and (his) wife (viz.) *Pu* Gallam of the village of Puluvatu.¹⁷ The occasion for that law-suit is that a certain *sang* Dharma, known to be the father of Manghampig, hailing from Vurakung, had reminded *Pu* Tabvēl about the claim of gold 1 *suvarṇa*. But, it was not the debt of *Pu* Tabvēl : the debt was of his wife named *Si* Campā¹⁸ and the blood-relations of *sang* Dharma. *Si* Campā was now dead ; accordingly, *Pu* Tabvēl was reminded (of the debt) by (the said) *sang* Dharma. But there was no issue of *Pu* Tabvēl and *Si* Campā, and that (he was not) aware of the debt. This is the reason why he applied to the *samēgat* Pinapan. But *sang* Dharma did not arrive at the appointed time (for trial). In consequence of this fact he was acquitted by the *samēgat* Pinapan. Moreover, the burden of such debt can never accrue to the man, (because) this was not known to the man and there was no issue (from the marriage).¹⁹

(That was) the occasion. Witnesses thereof are : the assistant of the *rakryān* Aputu (viz.) *Pu* Rakak, a person from Tangkil ; the assistant of the *rakryān* Hamēas (viz.) *Pu* Kirat, a person from Timbun vsi ; *Pu* Sanggama, a person from Guntur ; and Guru vaju, the wife²⁰ of the previous (?) *samēgat* Pinapan. Such is the number of the witnesses present. Henceforward, this law-suit is absolutely decided. The writer is *dyah* Ranggal, a person from Varasiga. The aim of the *jayapātra* is that (even) in the remotest future there may no more be any one to speak over it.

FOOTNOTES

1. Verbeek, *Oudheden*, p. 164.
2. Krom, *Geschiedenis*², p. 197, f.n. 6.
3. *OJO*, p. 262.
4. *OV*, 1928, p. 64.
5. *TBG*, 75, p. 437 f.n. 4.
6. *TBG*, 32 (1889), pp. 98-149.
7. Skt. °ṣā°.
8. Skt. °daṣi°.
9. The spelling betrays an archaic feature.
10. Read : °kbi.
11. Read : °kbi.
12. The usual spelling is : *pējah*.
13. See the previous note on this word.
14. A Mal.-Polynesian day of the six-day week.
15. A Mal.-Polynesian day of the five-day week.
16. Lit. 'for (his) virtues and deficiencies.'
17. It is noteworthy that Tabvēl was charged both by the officer and his wife.
18. This indicates that women could borrow money on their own account.
19. This probably indicates that the debt of the mother could devolve on the son.
20. In the Hindu law of evidence, women were excluded as a general rule, though they were allowed to appear in special circumstances (*cf. Manu*, VIII : 68, 70, 77). In Java, no such restrictions appear to have been enforced on women.

LXXIV

A COPPER-PLATE OF KASUGIHAN, 829 ŚAKA

The exact find-spot of this copper-plate is not known, but it contains some place-names which are found in Central Java.¹ It is now preserved at the Sri Vedari Museum of Solo, where, among the bronze collections, it is numbered 193. The date of this inscription has been read by Poerbatjaraka as 849 śaka, while Dr. Goris² and Damais³ propose to read the year as 829. According to the last mentioned scholar, the date corresponds to 18th Nov., 907 A.D.

The inscription records that all the *vahuta*-s of the *tunggu durung*-s were favoured by the *rakryan* Kalang-bungkal, viz., *dyaḥ* Manuku in respect of the village at Kasugihan in the Śaka year 829.

The transcription of this record has been published by Dr. Poerbatjaraka in *OV*, 1922, Bijl. L. Goris has suggested some improvements upon the reading of Poerbatjaraka in *OV*, 1923, pp. 65-66. The opening lines have also been transcribed by Damais, *BEFEO*, 47 (1955), p. 48.

TEXT

RECTO

1. svasti śakavarṣātita⁴ 829 marggaśiramāsa⁵, tithi daśami⁶ śuklapakṣa, ma, pa, bu, vāra, aśvinīnakṣatra, variyān yoga, tatkāla nikanang vahuta tunggu durung makabaihan, inanugrahan irikanang vanua
2. i kasugihan de rekryan kalangbungkal dyaḥ manukū kavnangkanyan sabuñcang haji, mangasṣakan ikanang vahuta pasṣek pasṣek i rakryan mavanua pirak dā⁷ 1 juru ning⁸ kanayakan rake hni
3. anak vanua i vatuvatu vatak pagarvsi, mangrangkpī sang jalu-pangan, anak vanua i saninai vatak bunutbunut,⁹ mataṇḍa sang siddhatapa, anak vanua i poḥ kabikun¹⁰ i lḍang, juru ning lampuran sang pa

4. dāli, anak vanua i valakas vatak valakas, parujar sang valingi anak¹¹ vanua i vurakung vatak limvayan, juru ning vadva rare sang tamvalang anak vanua i tanggalan vatak dalinan¹² juru ning kalula
5. sang ḍaṇu anak vanua i saḥiḍan¹³ vatak kilipan, juru ning mang-ḍakat sang juna anak vanua i kurang pkan vatak śirikan, mangran-gkpi sang ladga anak vanua i haji huma vatak patapān manunggū
6. sang mamiḍaiyi anak vanua i karihuan, amasangakḥn sang rakuvu anak vanua i vugang vatak tilimpik, citralekha sang ravungū¹⁴ anak vanua i vuru panggung vatak manimpi
7. ki inangsṣan pasṣek pasṣek pirak dā¹⁵ 4 kinabaihanira, pinghay i kalangbungkal irikanang kāla kikin si jamana, manti hyang si samanta, parujarnya si galung¹⁶

VERSO

1. miśra si bahu, vahuta manguvu si landang muang si hari, pibujung si gatā, si rēśi, si cual si bisar, rāma i dugaduga tumarima ikanang surat prasāsti¹⁷ irika
2. nang kāla gusti si gisuddhi, parujar si suvang, rāma maratā si gijñī,¹⁸ muang si tes, si cala, si jaluk, samangkana kvaiḥ¹⁹ nikanang rāma tumarima ikanang prasāsti¹⁷
3. i rakryan kalangbungkal, sākṣi²⁰ sang pamgat ayam tēas pu ḍapit anak vanua i paṇḍamuan vatak ayam tēas inangsṣan pasakpasa
4. k pirak dā⁷ 4 juru miramirah pu rayung anak vanua i miramirah vatak ayam tēas mangrangkpī sang halaran pu dhānada anak vanua i paṇḍamuan vatak
5. ayam tēas kapua inangsṣan pasakpasak pirak dā⁷ 1 sovang sovang karamān sang hadyan vahuta hyang makabaihan pirak ma 8 kinabaihanira
6. nāhan nimittanyan mapagḥḥ ikanang vanua i kasugihan an sampun inanugrahākḥn de rakryan kalangbungkal irikanang vahuta tunggū²⁰ durung likhitapātra sang²¹ va
7. paguhan satahil avur satahil samakana²² kḥmmitan²³ ikā rama ityevammādi²³ salvir ni nāyaka tan hanāngyan²⁴
8. lena sake rikana pirak²⁵ dā⁷ 6

TRANSLATION

RECTO

1. Hail! The śaka year expired, 829, the month of Mārgaśīra tenth day of the bright half of the month, *maṇḍu*²⁶ *paṇḍu*²⁷ wednesday, the lunar mansion Aśvini, the conjunction of Variyān. At that time, all the *vahuta*-s of the *tunggu durung*-s were favoured in respect of the village
2. at Kasugihan by the *rakryan* Kalangbungkal (viz.) *dyah* Manukū²⁸. That should be considered as a bestowal of the favour²⁹ of the king. The *vahuta*-s (then) offered gifts in ample measure to the *rakryan* *mavanua* (viz.) silver 1 *ḍā*³⁰. The *juru* of the united body of the *nāyaka*-s (viz.) the *raka* of Hni
3. (who is) the resident of Vatuvalu under Pagar vsi, the *mangrangkipi* (viz.) *sang* Jalupangan (who is) the resident of Saninai under Bunut-bunut, the *matanḍa* (viz.) *sang* Siddhatapa (who is) the resident of the cloister of Poh in Lḍang,³¹ the *juru* of Lampuran (viz.) *sang* Paḍali
4. (who is) the resident of Valakas under Valakas³², the *parujar* (viz.) *sang* Valingi (who is) the resident of Vurakung under Limvayan, the *juru* of the *padva rarai* (viz.) *sang* Tamvalang (who is) the resident of Tanggalan under Dalinan, the *juru* of Kalula
5. (viz.) *sang* Daṇu (who is) the resident of Sahiḍan under Kilipan, the *juru* of Mangḍakat (viz.) *sang* Juna (who is) the resident of Kurang pkan³³ under Sirikan, the *mangrangkipi* (viz.) *sang* Ladga (who is) the resident of Haji huma under Patapān³⁴, the *manunggū* (viz.)
6. *sang* Mamidaiyi (who is) the resident of Karihuan, the *amasangakēn* (viz.) *sang* Rakuvu (who is) the resident of Vugang under Tilimpik, the *citrakṛta* (viz.) *sang* Ravungū (who is) the resident of Vuru pangung under Manimpiki,—
7. (all these) received in ample measure silver 4 *ḍā*, all together. The *pinghay*-(s)³⁵ of Kalangbungkal of this time: the *kikin*³⁶ (viz.) *si* Jamana, the *manti hyang*³⁶ (viz.) *si* Samanta, their (or, his) *parujar* (viz.) *si* Galung,

VERSO

1. the *miśra* (viz.) *Si* Bahu, the *vahuta*-s of Manguvu³⁷ (viz.) *Si* Landang and *Si* Hari, the *pihujung*-s (viz.) *Si* Gatā, *Si* Rēṣi, *Si* Bisar (and) the *rāma* of Dugaduga received the edict. At this time (were present)
2. the *gusti* (viz.) *Si* Gisuddhi, the *parujar* (viz.) *Si* Suvang, the *rāma* *maratā*-s (viz.) *Si* Gijñi and *Si* Tes, *Si* Cala, *Si* Jaluk. Such is the number of the *rāma*-s who received the edict
3. from the *rakryan* Kalangbungkal. The witness (viz.) *sang* *paṃgat ayam tēas* (who is) *Pu* Ḍapit,³⁸ the resident of Paṇḍamuan under Ayam tēas, received in ample measure
4. silver 4 *ḍā*. The *juru-miramirah*³⁹ (viz.) *Pu* Rayung (who is) the resident of Miramirah under Ayam tēas, the *Mangrangkipi-halaran*³⁹ (viz.) *Pu* Dhānada (who is) the resident of Paṇḍamuan under
5. Ayam tēas: all received in ample measure silver *ḍā* 1, each in particular. The united body of the *rāma*-s, all the Rev. *Vahuta hyang*-s (received) silver 8 *māṣa* all together.
6. Now the reason of confirming the village at Kasugihan is that henceforward it is given away as a token of favour by the *rakryan* Kalangbungkal to the *vahuta*-s of the *tunggu durung*-s. The writer (viz.) *sang* Vapaguhan
(received) one *tahil*, the *avur*⁴⁰ (received) one *tahil*. Now this (deed of gift) has to be protected by the *rāma*-s and so forth, and all the *nāyaka*-s, without⁴¹—
8. Another person (received) from them (i.e., the *vahuta*-s) silver 6 *ḍā*.⁴²

FOOTNOTES

1. *Dacca University Studies* I, p. 105, f.n. 9.
2. *OV*, 1928, pp. 64, 65.
3. *BEFEO* 46(1952), p. 51.
4. Skt. : °ḡā°.
5. Skt. : mārḡa°.
6. Poerbatjaraka read : *jasami*. Perhaps a printing mistake? The correct skt. form is °mī.
7. This appears to be the corrupted form of dhā(=dharāṇa).
8. Usually : nī°. The use of ṇ for n also appears in the inscription of Kuburan caṇḍi (*TBG*, 70, pp. 157-170), but this is a rare phenomenon.

9. So reads Goris. Poerbatjaraka read : vu°.
10. Ordinarily : 'kuan.
11. Usually : anak.
12. Poerbatjaraka read : jali°. The reading of Goris is given above.
13. So reads Goris. Poerbatjaraka read : satid°.
14. So reads Goris. Poerbatjaraka read : 'ngu.
15. See the foregoing note on this word (note 7).
16. So reads Goris. Poerbatjaraka read : si talu.
17. This is the reading of Goris. Poerbatjaraka read : 'sā°. The correct Skt. form is : praśasti.
18. So reads Goris. Poerbatjaraka read : 'ñi.
19. So reads Goris. Poerbatjaraka read : kvai.
20. The correct Skt. spelling is : 'kṣī.
- 20a. So reads Goris. Poerbatjaraka read : 'ggu.
21. This is the reading of Goris. Poerbatjaraka read : sa.
22. We usually find : samangkana.
23. Here also the consonant has been doubled.
24. Goris reads 'nāḍyan (?).
25. So reads Goris. Poerbatjaraka read : pa°.
26. A Mal.-Polynesian day of the six-day week.
27. A Mal.-Polynesian day of the five-day week.
28. A *samgat* Kalangvungkal is mentioned in a record of Balitung (*Aanw. Kol. Inst.*, 1934, *Bijl. A*). A Manukū also appears in *OJO* V (775 Śaka), VI (775 Śaka) and VIII (786 Śaka), but he appears to be different from the one mentioned above.
29. The text has *sabuñcang*, whereof the primary word is *buñcang* meaning 'to throw.' So *sabuñcang* may mean 'the thing thrown', i.e., the bestowal of favour.
30. As said before, this may be the corrupted form of *dhā* (= *dharaṇa*).
31. Or : '.....resident of Poh, the cloister of Lḍang.....' orresident of Poh Kabikun (and) of Lḍang,
32. cf. *OJO* XXIX : v°.1.
33. Or : Kurang-market.
34. In this connexion, see *TBG*, 67, p. 175, f n. 1.
35. It is not clear if the following officers are to be grouped under the *pinghay-s*, though I have provisionally done so.
36. Their functions are not known.
37. Or : the *vahuta-s* of the village.
38. Dapit, Rayung and Dhānada have already been noticed in the Kēdu-inscription of 829 Śaka (cf. *TBG* 67, p. 207). In some inscriptions prior to 849 Śaka, their posts are held by other persons. Their appearance after 20 years in a single charter is extremely doubtful and furnishes a strong argument for the reading of the date of this inscription by Goris (829 Śaka). Dapit (= Dampit) is called *vadihati* in 54.7 above. In 62.9 and 80.7 *vadihati* Dapit of the village of Paṇḍamuan appears again and his village is described as under *vadihati*. Here Dapit of the same village of Paṇḍamuan is called *ayam tās* and his village is described as under *ayam tās*. The only reasonable inference herefrom is that *vadihati* = *ayam tās*. It may be argued that he combined the two functions of *vadihati* and *ayam tās*, but this hypothesis would provoke the criticism that the same village can not be put under two functionaries.

39. The difficulty in translating these titles can be removed by comparing this passage with 1.13 of the Kēdu-inscription, *op. cit.*
40. I do not know the exact significance of the term. In *KO* XVII : 3, the term appears to be used in the sense of a kind of tax. Here we may have to do with an official title of unknown import.
41. The text contains doubtful reading which yields no sense.
42. Or : outside this (distributed sum) remained silver 6 ḍā.

LXXV

INSCRIPTION OF KINEVU (GAṆEŚA-IMAGE OF BLITAR),
829 ŚAKA

The find-spot of this Gaṇeśa-image is not known¹. Dr. Brandes² conjectured that it might be derived from the neighbourhood of Blitar. It was first found in the collection of the Regent at Blitar and is preserved there even now. On the back of this image, an inscription has been incised. Impressions of this record are mentioned in *Notulen* 1869 Bijl. N, 1876 Bijl. II no. 6, 1891 p. 5 and 1893 p. 120. They now form *Oudh. Bur.* nos. 298-300, 351, 430 and 437³. The inscription is represented in Van Kinsbergen's photo no. 332. It was handled with a facsimile by Cohen Stuart and Van Limburg Brouwer⁴ in *TBG* 18 (1871), pp. 109-117. Cohen Stuart also published the transcription in *KO* XXVI. The more complete reading is of Dr. Brandes and it has been published in *OJO* under no. XXVI. The first few lines have also been transcribed by Damais in *BEFEO* 47 (1955), p. 48.

The inscription records the favour of king Balitung in respect of certain *savaḥ*-fields which were granted to the *rāmanta*-s of Kinvu in the Śaka year 829.

According to Damais⁵, the date corresponds to 20th November, 907 A.D.

TEXT

1. || o || svasti śakavarṣātita 829⁶ mārgasiramāsa⁷ tithi dvāda
2. śi⁸ śuklapakṣa ha va śu vāra bharaṇinākṣatra siddhayoga yama-devatā
3. tatkāla nikanang rāma i kinvu vatak raṇḍaman inanugrahān de śrī mahārāja
4. rake *vatukura* dyah ba(1)itung śrī iśvara⁹ keśavasamarottungga mvang mahāmantri¹⁰ śrī dakṣo

5. ttama vajrabāhupratipakṣakṣaya⁹ sambandhanyanninanugrahān mūla savaḥ katajyanan kmi
6. takannikanang rāma lamvit 6 tampah 3 kaḍik 28 gavai 8 kunang sangkā ri durbbalanikanang rāma
7. i kinvu tan vnang umijillakan¹¹ drabyahaji nikang samangkana jariya manambah i rakryān ni raṇḍaman pu
8. vāma mamalaku manglēbiha¹² savaḥ tlas vyayanya tumama mās pagēḥ ka 3 su 1 ha
9. ḍangan 1 māsuya su 1 maparah i sang juru mas su 2 kinabaihan nira pjah rakryān ni raṇḍaman lumāḥ i
10. tambla tapvan linapiḥ¹³ savaḥ nikang rāma jariya mangabarat manamākan ya mās ka 5 i śrī¹⁴ mahārāja mvang ra
11. kryān mahāmantri muang rakryanta gangsal vungkal tihang vka sirikan kalung varak tiru raṇḍaman
12. ngakan sambahnya sangat momahumah i pamrata puttara mvang sang prataya i raṇḍaman rake hamparan
13. mvang pu *vatabvang* rovang rakryān pañji vasapamilihan mvang sang dumba nāhan kvaiḥ nira ḍumatangngakan¹⁵ samtaḥ rā
14. manta i kinvu yāta sambandyanyanninanugrahān¹⁶ masavaha lambit 6 kaḍik 12 gavai ma 6 tatra
15. sāksī sang pangurang ing kabandharyyan makabaihan rake maṇḍ-yāngin pu khaṭṭvāngga sang prasan sang mala
16. nja sang kasugihan sang rongguy ḍapunta vadvā sang ralva ing kamanilan kāliḥ sang nila sang drampṛ
17. s parujar i mamrata sang turuhan sang panagar manurat praṣasti sang ḍapunta gara lek
18. nāhan kveḥ nira sāksī huvus rāmanta inanugrahān muliḥ ta sira tka nira hinanākan ta
19. sang hadyan mahiliri kabaiḥ lakilaki vadvan vinaiḥ maṇḍaha i panghiliri tinaḍah nira ha
20. ḍangan prāṇa 2 masuya su 2 tlas inadaggakan¹⁷ ta sang hyang tēas tatra sāksī vadiha
21. ti kasugihan pu padma akalambi haji dyah nāngkalaḍanu i maku

TRANSLATION

1. Hail! The śaka year expired, 829, the month of Mārgaśīra, twelfth day
2. of the bright half of the month, *haryang*,¹⁸ *vagai*,¹⁹ Friday, the lunar mansion Bharanī, the conjunction of Siddha, the deity is Yama.
3. This is the time of the *rama-s* of Kinvu under Raṇḍaman being favoured by the illustrious great king, (the *raka* of)
4. Vatukura, *dyah* Ba(1)itung, H. M. Išvarakeśavasamarottuṅga and the *mahāmantri* (viz.) the illustrious Dakṣo-
5. ttama vajrabāhupratipakṣaya. The occasion of their being (so) favoured is that previously²⁰ the *savaḥ*-fields under the united body of the *taji-s*²¹ to be taken
6. care of by the *rāma-s* (measured) *lamvit* 6 *tapaḥ* 3 *kaḥik* 23 *gavai* 8. But, on account of the inability of the *rāma-s*
7. of Kinvu, they could not pay off royal dues for these (fields). Hence, they paid respects to the *rakryān* of Raṇḍaman (viz.) *Pu*
8. Vāma, requesting him to increase (the number of) *savaḥ*-fields. Thereupon, the costs for (increasing) them were received, (namely) : pure gold²² 3 *karṣa* 1 *suvarṇa*.....(and) 1 buffalo
9. of the value of (?)²³ 1 *suvarṇa*. To *sang juru-s*, all together, were given gold 2 *suvarṇa*. Then died the *rakryān* of Raṇḍaman (and he) was cremated at
10. Tambla, but the *savaḥ*-fields of the *rāma-s* were not increased. Hence, the collective body of these people (?) presented gold 5 *karṣa* to the illustrious great king and
11. the *rakryān mahāmantri*. Moreover, the *rakryānta-s*²⁴ (of) Gangsal, Vungkal tihang, Vka, Sirikan, Kalung varak (and) Tiru raṇu
12. presented their homage (i.e., the homage of the *rāmanta-s*) ; also the *sangat māmahumaḥ* of Pamrata (viz.) *Pu* (U)ttara and *sang* Prataya²⁵ of Raṇḍaman, the *raka* of Hamparan
13. and *Pu* Vatabvang, the assistant of *rakryān* Pañji (viz.) vasa (of ?) Pamilihan and *Sang* Dumba. Such is the number of those who presented the homage of the *rāmanta-s*.

14. of Kinvu. That is the reason why they were favoured with privileges to possess *savaḥ*-fields (measuring) *lamvit* 6 *kaḥik* 12 *gavai mā(ṣa)* 6.²⁵
15. Witnesses thereof are : *sang pangurang-s* of the treasury,²⁶ all together, the *raka* of Maṇḍyāngin (viz.) *Pu* Khaṭṭvāṅga, *sang*²⁷ Prasan, *sang* Malaṅja,
16. *sang* Kasugihan, *sang* Rongguy, *ḍapunta* Vadva, *sang* Ralva of Kamanilan, both *sang* Nila (as well as) *Sang* Drampṛs,
17. the *parujar(s)* of Mamrata (viz.) *sang* Turuhan, *sang* Panagar, the writer of the edict (viz.) *sang ḍapunta* Gara lek.
18. Such is the number of the witnesses. After the *rāmanta-s* were favoured with privileges, they returned to their dwelling-places. There remained
19. the notables (*sang hadyar*) who slept together. All the men and women were fed and (then) slept. They were fed with
20. 2 buffaloes valued at (?) 2 *suvarṇa*. Thereupon was set up the *sang hyang* Tēas.²⁸ Witnesses thereof are the *vadihati*
21. of Kasugihan (viz.) *Pu* Padma, the (m)*akalambi haji* (viz.) *dyah* Nangkala, *Danu* of Maku(dur ?).....

FOOTNOTES

1. Previously it was wrongly described as the Stone of Panataran in Kediri. See KO, p. XIV.
2. *Catalogus Groeneveldt*, p. 358.
3. *OJO*, p. 34.
4. For further literature, see references in Verbeek, *Oudheden*, pp. 272-273.
5. Damais : *bajra*°.
6. The reading of the numeral for 9 has been doubted by Stutterheim in *TEG*, 74, p. 272.
7. Skt. °śira°.
8. Skt. °śi.
9. The correct Skt. form is : iś°.
10. Skt. : °trī.
11. See the preceding f.n.
12. The better form is : °viha.
13. Usually : °ḥpiḥ.

14. Skt. śrī.
15. Read : °iangakan.
16. Duplication of consonants seems to be due to oral speech.
17. Better : °dégakan. Here also the consonant has been doubled.
18. A Mal.-Polynesian day of the six-day week.
19. A Mal.-Polynesian day of the five-day week.
20. Lit. Originally.
21. Or : the *sawah*-fields were divided to be taken care of.
22. So the phrase is translated by Poerbatjaraka while he discusses KO XX in his *Agastya*, pp. 74-80.
23. *Masuya* may be = *masu* (varna) ya.
24. The suffix *nta* in *rakryanta* may have a plural bearing like that in *rāmanā*, but we are not sure about it. One *n* seems to have been dropped as doubling was unnecessary from the viewpoint of accent.
25. This indicates that they did not receive what the united body of the *Taji*-s originally had.
26. Cf. Stutterheim in *TBG*, 65, p. 243, fn. 63. Can Kabandharyyan be place-name?
27. Regarding some of the following names, it is not clear if we should consider them to be personal names or place-names.
28. The sacred stone.

LXXVI

COPPER-PLATE OF UNKNOWN ORIGIN (BAT. 19)

(C. 829 ŚAKA)

This copper-plate measures 45×19 c.m. and is preserved at the Jakarta Museum where it is numbered E. 19.¹ On the transcription of this record, it was stated that the plate was received "from Li Djok Ban, Ngadirēdja, Kēdu."² As the text of this inscription has almost literal agreement with the Kēdu charter of 829 Śaka,³ it has probably to be dated in that year like *OJO XXVII*. It is not possible however to consider the present record to be the concluding portion of *OJO XXVII*. Because, study of the Kēdu inscription reveals the fact that our plate, as we have it, does not begin from where *OJO XXVII* ends. Besides, *OJO XXVII* and the present charter have been incised on different kinds of materials.

As this inscription may be considered to be a copy of the Kēdu record edited before, further notes and translation are left out from the present edition of the text. The transcription of this record has been published in *OJO* where it bears no. CVIII. A comparison of these two indicates that the spelling and writing in the present copy are somewhat careless.

TEXT

- a. 1. naiḥ mas su 5 vdiḥan rangga yu l rakryān anakvi dyaḥ vrayian
vinaiḥ mas su 2 kain vlah l, juru i ayam tēas rua miramirah pu
rayung vanua i miramirah vatak tēas, mangra
2. ngkappi halaran pu dhanada vanua i paramuan śima ayam tēib,
juru makudur rua patalēsan pu viryya vanua i vadung, poḥ vatak
pangku doḥ mangrangkappi vacaha pu danta

3. vanua i-katguhan vatak hamēas kapua vinaiḥ mas mā 4 vḍihan rangga yu 1 sovang sovang || ayam tēas lumaku manusuk pu vrayan vanua i paṇḍamuan sima va
4. dihati, i makudur sang varingin vanua i sumangka vatak kalu varak i tiruan pavatrungan vanua i kavikuan ing vḍi taḍahaji pu il, juru vaduā rarai i pāta
5. pan pu kumla vanua i sumangka vatak tangkil putih kapua vinaiḥ mas mā 4 vḍihan rangga yu 1 sovang sovang || sang juru i patapan, mataṇḍa pu tema, juru ning lampuran ra
6. kai pipil juru ning kalula sang nirmala, juru ning mangḍakat sang manorava vinaiḥ pirak ḍha (?) 1, kinabaihanira, patih rikang kāla kayu mvuban rakai aiṇḍo rama ni kapur su
7. kun si gambhira rama ni ḍuḍu airbarangan si daha rama ni surasti vahuta pētir si drāvīda rama ni laghava paṇḍakyan si tajik rama ni gilirana kapua vinaiḥ mas mā 4 vḍihan ra
8. ngga yu 1 sovang sovang, vahuta lampuran si sañjaya rama ni pavaka, paṇḍakyan si taṇḍa rama ni nara, kapua vinaiḥ pirak mā 8 vḍihan rangga yu 1 sovang sovang || parujar
9. ni patih kayumvungan si harus rama ni kuḍu, parujar ni patih sukun si watu rama ni viryyan parujar airbarangan si viśala kapua vinaiḥ pirak mā 5 vḍihan rangga yu 1 sovang
10. sovang || kalima i pētir si pujut rama ni nakula juru si jana rama ni śuddha, juru i ḍaṇḍakyan si mandon rama ni sonde samval si pingul rama ni madhava kapua vinaiḥ
11. pirak mā 4 vḍihan rangga yu 1 sovang sovang || rāma i tpi siring rikang kāla i muṇḍuan gusti si guvi rama ni krami, i haji huma gusti si hivā, i tulang bair gusti si palarasan ra
12. ma ni bahu, i varingin gusti ri varingin rama ni dangēn, i kayu asam gusti si vujil rama ni grak, i pragaluḥ gusti si mni rama ni bhasita, samval rama ni saḍa, i vunut vinkas
13. pu mamvang rama ni dhananājaya, i tiruan vinkas si lbur rama ni sukik (?) ri air hulu si kidut rama ni karṇa, i sulang kuning vinkas si kuḍa rama ni ḍivi, i langka tañjung vinkas si sahing rama ni
14. tamuy, i samalagi vinkas si tarā, i vungkal tajam vinkas si antara rama ni juvē, i hampran kalima si ina rama ni bānā, i kaśugihan vinkas si hayu, i puhun

- b. 1. vinkas si pavā rama ni sumingkar, i pruk tuha vinkas singayuh rama ni sangkan, i vuatan vinkas si tirip rama ni lreka,⁴ i pamaṇḍyan vinkas si siva rama ni vipula, i tpu
2. san vinkas si aja rama ni kvyēn, i turayun i sor vinkas si guta, i ruhur vinkas si vahi, i kalaṇḍingan vinkas si banua, i kḍu kalima si dharmi, ikā ta kabaiḥ ka
3. pua vinaiḥ, pasēk pasēt kayānurūpa ikanang vanua makēng vinaiḥ pirak mā 2 vḍihan rangga yu 1 sovang, ikanang vanua maḍmit vinaiḥ pirak mā 2 sovang sovang ||
4. || vinusimajangut, matapukan si barubuh, juru paḍahi si nañja, magaṇḍing si krēsṇi rāvaṇahasta si mandal, kapua vinaiḥ vḍihan hlai 1 pirak mā 8 sovang sovang || mangla
5. si kirāta rama ni bhasita, muang si butēr, mabungva si busū rama ni garagasiḥ muang si rubiḥ kapua vinaiḥ pirak mā 2 sovang || pisora ning anugraha rikang kāla patih
6. mantyaśih sang krēsṇa rama ni ananta, muang soara ning rāma i mantyaśih kabaiḥ pu kolā rama ni di , pu puñjēng rama ni bahad pu kārā rama ni labdha, pu tērō rama ni bisis, pu
7. kēcīḥ rama ni snī, pu mandadi, rama ni vacitā pu bikray rama ni baruṇa || saprakāra ning saji sang makudur ing maṇḍala inenas pāmasanya su 2 mā 2 ku 3 || i sampun i ma
8. vaiḥ pasēk pasēk manaḍah sang vahuta hyang kudur muang vadvā rakryān sang pinakapangurang muang patih vahuta rāma i tpi siring kabaiḥ || lvir ning tinaḍah haḍangan vōk ki
9. dang vḍus, ginavai samenaka, muang saprakāra ni(ng) harang harang || i sampun ing manaḍah mangḍiri sang makudur lumkas manapate mamatingakan hantriṇi manavurakan havu, manētē
10. t hayam i harapan vadva rakryān muang patih vahuta rāma i tpi siring, umuvaḥ ya i ronya || nahan cihnanyan sampun mapagēḥ ikanang vanua i mantyaśih muang
11. ikanan vanua i kuning kagunturan inanugrahākan rikanang patih mantyaśih sima kapatihara, yāpuan hana umulahula ya dlāha ning dlāha pañcamahāpāta
12. ka pangguhanya, pāpa ni matī brahmaṇa vihikan mangaji 108 pāpa

ning mamatī lamvukanyā 108 pāpa ni gurudrohaka, pāpa ni
brunaghna, mangkana pāpa tmū ni

13. kanang vang umulahulah ikai sima, matangya kayatnāntā soninikai
prasasti ya mānyat svasthā || 0 ||

FOOTNOTES

1. *Notulen*, 1911, p. XXIV.
2. *OJO*, p. 240.
3. *TBG*, 67, pp. 172-215.
4. Or : loka [Brandes]. One succeeding line seems to be dropped in 70.24.

LXXVII

A COPPER-PLATE OF UNKNOWN ORIGIN

(C. 820-832 ŚAKA)

The find-spot of this record is not known. The then Batavia Society received it from Cæsar Voute of Ambarava. It is extremely mutilated and measures 20 c.m. in length and 8 c.m. in breadth. It has 7 lines of writing on the first face in the script of Central Java. As the record was promulgated during the time of mahārāja rake Vatukura, it should be dated at least between 820-832 Śaka. It seems to record the foundation of a freehold. The text of this record has been published in *OV*, 1925, p. 18.

Due to its mutilated condition, it is not possible to make any decent translation of the record.

TEXT

1. svasti śakavarṣā...
2. śrī mahārāja rake vatuku(ra)...hadā...gavai...
3. kudur. acung salaha...parahu kapua matu i...
4. ...tuhān ing sasī makveh...puluh ing savah...
5. ... ing su tuhān gu ... tuhān ...
6. l ... lima bakal ... tuhan ...
7. ... li ing sasīma samangkana ikanang salah ... dening mangila ...

LXXVIII

COPPER-PLATE OF KALADI (PĒNANGGUNGAN)

831 ŚAKA

This copper-plate has been preserved in the Museum at Jakarta under no. E 71 ; the estampage is numbered 2840. The first few lines of this record have been transcribed by Damais in *BEFEO* 47 (1955), p. 49. Reference may also be made to *JBG*, 1939, p. 120. The year of the inscription is 831 Śaka. According to Damais, the date corresponds to 27th June, 909 A.D. The record has not yet been fully edited. The *JBG* referred to above records under E 71 : "8 bronze inscriptions with a fragment of an inscription from 831 Śaka (909 A.D.) of Balitung. Plates 1, 2, 4, 6-10 are present. Rest lacking, end however present. 43×11 c.m. from Pēnanggungan."

TEXT

- 1a 1. || 0 || Śrīr astu jagaddhitāya || 0 || svasti śakavarṣātīta. 831. āṣāḍa māsa
 2. tithi aṣṭami śuklapakṣa. ba. va. ang. vāra mahatal utara granārasta. hastanakṣatra. dinā
 3. ksabdeto śivayoga kuveraparvveśa. bāyabyamaṇḍala. sveta muhutta viṣṭikara
 4. ṇa. nyaravi. tatkāla ny ānugraha śrī mahārāja rake vatukura dyah balitung śrī dharmodaya mahāsambhu
 5. tinaḍaḥ rakryān mapatiḥ tgu hino pu dakṣantama bāhubajra pratipakṣākṣaya turun i rakryān
 6. bavang dyah śraḥvana. sambandha. ikanang lmaḥ ing kaladi. i gayam. mvang ing pya-pya vatēk
 1b 1. bavang sinēmbahakēn ḍampunta sundḍhara muang ḍampunta ḍampi ...

TRANSLATION

- 1.a 1. || O || Let there be prosperity for the good of the world || O || Hail !
 The Śaka year expired, 831, the month of Āṣāḍha,
 2. the eighth day of the bright half of the month, *Vas*¹, *Vagai*², Tuesday, the planet stood under Mahātala in the North (?)³, (while) the lunar mansion was Hastā, the diurnal
 3. axis was known (?)⁴ to stand under the conjunction of Śiva, while Kuvera was the lord of the *Parva*, the orb of Vāyu, the moment of Śveta, in the Karaṇa of Viṣṭi,
 4.(?). At that time, the favour of Śrī Mahārāja rake Vatukura dyah Balitung Śrī Dharmodaya Mahāsambhu
 5. was communicated to the *rakryān mapatiḥ tgu hino Pu Dakṣantama*⁵ Bāhubajra Pratipakṣākṣaya (and) forwarded to *Rakryān*
 6. Bavang dyah Śraḥvana. The reason is : the land at Kaladi, at Gayam and at Pyapya under
 1.b 1. Bavang were offered in homage (by) *ḍampunta Sundḍhara* and *ḍampunta ḍampi*.....

FOOTNOTES

1. A Mal.-Polynesian day of the six-day week.
 2. A Mal.-Polynesian day of the five-day week.
 3. The translation of *granārasta* is provisional. The word seems to be of Sanskrit origin, but the influence of oral speech has tended to make it virtually unrecognisable.
 4. Skt. : Dinākṣaviditaḥ ?
 5. Usual spelling is : Dakṣottama.

LXXIX

THE COPPER-PLATE OF TULANGAN (JĒDUNG I),
(8)32 ŚĀKA

It has been stated that this copper-plate was obtained from JĒdung of the Mojokerto division of the residency of Surabaya. This communication of Brandes¹ has been called into question by Dr. Stutterheim,² as the Panĕmbahan of Sumĕnĕp, upon whom Brandes apparently relied, is deemed unreliable in antiquarian matters. According to Dr. Stutterheim, it was received from the collection of Mr. G. L. Baud³ and was perhaps originally obtained from the Governor General *ad interim* J. C. Baud, from whom some objects came to the possession of the Museum at Leiden as early as 1835. This does not, of course, enlighten us about the find-spot of the record. The plate is preserved in the Museum of Leiden,⁴ while some copies of the record are known to exist in the Library of the Royal University at Leiden.⁵ The authenticity of this record has, however, been called into question by Dr. Goris.⁶ It measures 26.2 c.m. in length and 11.7 c.m. in breadth.⁷

The inscription is mutilated and it appears to handle over some lands which were granted to a person (or persons).

The text of this record has been published in *OJO* where it bears no. XXVIII.⁸

The Leiden Museum copy numbering 3340 measures 260 × 150 m.m. It is written on one side of the plate. It is dated in 932 Śāka, which seems to be a mistake of the copyist. The date should be read as 832 Śāka.⁹ It is engraved on a plate which had served earlier as an inscription, because traces of some letters from the 10th Śāka century or later are still visible. The copyist, according to Van Naerssen,¹⁰ literally copied from a specimen before him which he could not easily read or understand. So whole words or even ideas of original inscription have been dropped.¹¹ Words not transcribed in *OJO* but appearing in the

Leiden Museum plate (= LMP) and modifications from the readings of the JĒdung(?) -inscription have been indicated below in the footnotes under DMP. According to Damais¹², the Śāka date of the inscription corresponds to 13th August 910 A.D.

TEXT

1. svasti śakavarṣātita 832 bhadravādamāsa¹³ tithi¹⁴ pañcamī śu
2. klapakṣa tu u¹⁵ vāra maḍangkungan rudradevatā¹⁶ yo
3. ga īrikā¹⁷ divaśanya¹⁸ manambah i śri madārāja¹⁹ Keguluh²⁰ ma
4. dya(h) garuḍamuka²¹ śri dharmmodāya mahāsama²² muang
rakryan mahāmantri²³ i²⁴
5. hino pu²⁵ dakṣottama bāhubajra²⁶ pratipakṣakṣaya²⁷ prayojana
nira ma
6. tanguyan²⁸ panambah uminta ikanang lmaḥ²⁹
7. nan³⁰ kulon ngaranya³¹ inu yapvan ta ya lva

TRANSLATION

1. Hail ! The śaka year expired, 832, the month of Bhādrā, fifth day of the bright
2. half of the month, *tunglai*,³² *umanis*³³...*maḍangkungan*,³⁴ the deity Rudra, (during) the conjunction of...
3. On that day,paid respects to the illustrious great king, (the *raka*) of Galuh (?) ...
4. *dya(h)* Garuḍamuk(h)³⁵ H. M. Dharmmodaya mahāsama³⁶ and the *rakryan mahāmantri* of
5. Hino (viz.) *Pu* Dakṣottama bāhubajra pratipakṣakṣaya, on his (own) account. The
6. reason of (his) paying respects (to them) is that he begged for the lands
7.³⁷

FOOTNOTES

1. See *Catalogus Groeneveldt*, p. 359.
2. *TBG*, 67, p. 185.
3. *Vide* Juynboll, *Katalog V*, p. 231, under no. 3340.
4. In *OJO*, p. 36, it was described as lost. This reference has been corrected in Krom's *Geschiedenis*, p. 188, f.n. 6.
5. *TBG*, 47, pp. 453, 456; *OJO*, p. 36.
6. *Feestb. Bat. Gen.*, I, p. 204.
7. Juynboll, *op. cit.*
8. For text and notes, see also F. H. Van Naerssen, *BKI* 97(1938), pp. 508-11.
9. Krom, *op. cit.*, p. 188.
10. *BKI*, 97 (1938), p. 509.
11. See however Damais, *BEFEO* 45(1951), p. 37, f.n. 1.
12. *BEFEO* 45(1951), pp. 36-37.
13. See Damais in *BEFEO* 45(1951), p. 12, f.n. 2 in pp. 12-13. The correct Skt. form should be : bhādrapa.^o
14. LMP : tithi.
15. After this LMP has : śa.
16. LMP : indradevatā. Immediately thereafter occurs : hārmmaṇa.
17. LMP : irika.
18. Read : 'sanya. There stands nyah in LMP and immediately thereafter : vurut or turut (?)
19. Read : mahā^o.
20. Brandes emends it into *raka halu* (*OJO*, p. 36), Stutterheim (*TBG*, 67, p. 196) into *rakai galuh*. Krom reads (*Geschiedenis*, p. 188) the title as : kegaluh, LMP has : raka galuh.
21. This was omitted in the transcription of Brandes, but referred to by Krom, *op. cit.* Elsewhere, the word has been spelt as : mukha.
22. In some other places, the name has been spelt as : Dharmmodaya mahāśambhu. LMP : Sambu.
23. Read : tri.
24. LMP : ing.
25. LMP : dyah.
26. LMP : bajrā.
27. Dr. Krom (*op. cit.*) appears to read the name as : 'bajrārapakṣa', which occurs in LMP.
28. Read : 'nyan. Also in LMP.
29. After this LMP has : tuha ngana pin-nikang alas la.
30. LMP : mvan.
31. After this LMP has : ing nūpasūla hlat katakutanā sambantaya kṛ.
32. A Mal.-Polynesian day of the six-day week.
33. A Mal.-Polynesian day of the five-day week.
34. The name of a vuku.
35. It is interesting to note that Garuḍamukha is the name of the royal seal during the time of king Airlangga, cf. *OJO* LXIV, and others.
36. See note on the text.
37. Two or three words of this mutilated line appear to indicate that the following portion described boundaries of the lands.

LXXX

THE STONE OF TAJI GUNUNG, 194 SAÑJAYA

The find-spot of this stone is not known, but Rouffler conjectured that it might have been obtained from Taji near Prāmbānān¹. It is now preserved at the Jakarta Museum where it is numbered D. 6. Impressions of this record form Oudh. Bur. nos. 168, 169, 180, 205, 207-209, 334,² while a plaster-cast is extant at the Leiden Ethn. Mus. under no. 2983.³ Regarding this stone, Dr. Brandes⁴ furnished some particulars in 1887. He said that the stone is of dark-blue colour with a protruding upper extremity of the size of a roof and a slightly arched level. Four sides of the stone have been incised in Old-Javanese script of Central Java. Some words in the very opening section of the inscription cannot be read now, but the remaining portion has been very little damaged. In height, it measures 102 c.m. across the centre and 89 on the small sides; in breadth, it is 50 c.m. at the top and 42 in the lower portion; the breadth of the small sides is 8.5

The language of this inscription is obscure in many places and contains some linguistic peculiarities, whereof the frequent duplication of the consonant (e.g., *naranāttha* for *nātha*, etc.) is a noteworthy feature. The spelling is not also consistent in all places. The record betrays these and other peculiarities which appear to distinguish it from the general group of inscriptions.

Another remarkable feature of this and a following inscription is that both these records have been dated in the Sañjaya era, which is rather unusual. Of the inscriptions of Dakṣa, two have been dated in this era and this has given rise to some intricate problems. The reading of their dates was also not certain. According to Brandes, the present record is dated in 694 Sañjaya and the other one in 693 Sañjaya. Goris⁵ read the date on this inscription as 172 or 174. Damais,⁷ on the other hand, after studying relevant palaeographical astronomical (calendarical) and historical data, read the year as 194 Sañjaya which is accepted here. According to him, 194 Sañjaya = 832 Śaka, its Julian equivalent being

21st Dec., 910 A.D. It is now generally accepted that the starting of this Sañjaya-era is connected with some notable episode in the life of king Sañjaya of the Canggal inscription dated in 654 Śaka. The inscription records that the village of Taji Gunung was marked out into a freehold by the *rakryan mahāmantri*, *rakryan* Gurumvangi and others after the bestowal of the favour of the *rakrya* of Sigadiri.

The transcription of this record has been published in *OJO* where it bears no. XXXVI.

TEXT

RECTO

4. Om namaśśivāya namo buddhāya ॥ 0 ॥ svasthā śrī sañjaya varṣā⁸
194 posya⁹
5. māsa titlī tritīya¹⁰ kṣṇapakṣa tu u bu vāra irikā mūlaprathamā-
nikai banua ni taji gu
6. nung sinusuk śima¹¹ dai rakryan mahāmantri¹² muang rakryan
gurumvangi muang samgēt
7. lua anung ayam tēhas¹³ ngūni an sinimma¹⁴ ikai banua pu dapit
ana
8. k vanua i paṇḍamuan vatak vadihati ana jurujuru i sira sang
hadyan si ra
9. rah atah vatak vadihati muang sang hadyan halarran¹⁴ pu ḍanada
anak banua
10. i paṇḍamuan vatak vadihati makalambi haji pangurang miraryāyām
tēhas¹³
11. sang hadyan buangēn anak banua i gunungan vatak tangkillan
sang ilu um(u)
12. yutti¹⁴ sang hyang bungkal¹⁵ sima susuk kulumpang dū ni savah
samgat makudur brada ana
13. k banua i vaju poh vatak makudur ana sira jurujuru i sira sang
hadyan da
14. va anak banua i ratēguh vatak khamēhas sang adyah¹⁶ andyāngin
anak
15. banua i kahangattan vatak khamēhas¹⁷ atah bara i samēgat

16. makudur sang umilu umuyutti¹⁸ sang hyang bungkal sima susuk
kulumpang dyah ranḍē
17. anak banua i lingai vatak mukudur bungkal tpat dū ni du(vēg)
nikai
18. banua an sinima pu saranna anak banua i ngulu kabikuan ri
tangkillan va
19. tak tak¹⁹ tangkillan atah yāpuan hana drohaka umulaḥhulaha¹⁸
ikaing
20. sima panganugraha rakryan i sigadiri pinghay vahuta i vungkal
tpat maka
21. beḥhan¹⁸ dlāha ni dlāha i vka vet sang pinghay buara tan tamūua²⁰
pha
22. llani¹⁶ jarin guna ngimiveh²¹ tka ikāng umulaḥhulaha¹⁸ ikaing
sang
23. hyang sima susuk kulumpang āpan huvus sapattha²² sang vahuta
hyang mūang sang ma
24. kalambi haji jarin mangkana sang hyang vungkal sima
susuk kulumpang
25. śinivi²³ ri tarub²⁴ nguni śrī sañjaya naranāttha¹⁸ haji balitung²⁵ śrī
lovanna mū
26. ah²⁶ ngunikana ha-an i sira panggih anak vanua i poh vatak pal
27. muvaḥ juru ni lampuran pu jaya anak banua i galagah
vatak khino²⁷
28. mūvaḥ juru banua raray sang bulibak anak banua i guva vatak
khino²⁷
29. mūvaḥ pinghay mānak sang hadyan ayuh anak banna²⁸ i trirava
mūvaḥ paru
30. jar niru pu laka mūvaḥ pinghay i jro turus sang dyan²⁹ mali mūvaḥ
sang hadya
31. n kalang anak banua i trirava muvaḥ i trirava pu madhya m(u)-
vaḥ pinghay i jro
32. turus sang hadyan lyaḥ vatu anak banna i vuatanimmas³⁰ paru jar ni
33. ru pu rinu mūvaḥ rāma kabayan i savangan pu kura mūvaḥ pu
mūvaḥ

34. pu anting parujar rāmanā i savangan si basini mūvaḥ magalaḥ savangan si
 35. bala mūvaḥ vahuta i savangan si ca mūvaḥ binkas i savangan pu
 36. piṇḍa ni byāyanta irikāṅg susukkan³⁰ sīma vualang³¹ kati ma
 37. hisa³² 2 pīja 2 vḍus 1 citralekha sang rudra anak banu
 38. a i sa- tkan śrī pasaji ri sira pirak 1 mā 4 bras pā--³³

VERSO

1. paranakkan³⁴ i vuattan³⁵ sang vulu payang
 2. vuñjang mūvaḥ vahuta i jruk śrī pu danta mūvaḥ i jruk śrī pu bajra mūvaḥ pu sakti gusti i jru
 3. k śrī vinkas pu tiring rāma maratā i jruk śrī pu kevala mūvaḥ parujar rāmanā pu
 4. amboh mūvaḥ pilunggalḥ pu mala mūvaḥ pu vodia anak banua i bangkal mūvaḥ
 5. pu asiki vatak khino³⁶ mūvaḥ tuha paḍahi pu drengo anak banua i hulu
 6. vanua mūvaḥ aravanasta³⁷ anak banua i bavantan manglu³⁸ pu kinang anak banu
 7. a i vuattan śrī sīma angasē i dihyang muvaḥ patiṇḍiṇ anak banua i hiḷo si
 8. ma angasē i talun atari si kutil jajamāna³⁹ pu natha anak banua i mu
 9. ngga vatak tangkillan mūvaḥ sa sukha anak banua i tumurun mūvaḥ sang ha
 10. dyan bisañja paḍammapuy sang hadyan dumma anak banua i parahita ataḥ va
 11. tak talu mūvaḥ sang hadyan mahintu i susuḥhan pu siga mūvaḥ kaki udiḥ pṛ
 12. ttaya⁴⁰ i vungkal tpat sang saranggang ana(k) banua i layang vatak layang mūvaḥ pṛttaya
 13. vayangkappi sang hiḷo mūvaḥ kalang i hulu vanua pabhumi mūvaḥ pu tole

14. anak banua i bakal muvaḥ i sigi pu galini i sukun pu susū kalang i
 15. ruṇḍungan pu lima i vuattan ni mas pu sagu i tambak haji pu asti i kahu
 16. rippan pu dhara i ramvi pu tirip i tugu pu bahas vatu viri pu garu i tla molih pu
 17. cṛñcang i gavantan dyaḥ gundyang kalang i seser pu dhara binkas i seser
 18. pu sita binēkas ruṇḍungan pu subhā vinkas i hurantan pu isuk i salambaya
 19. n pu vagay i sibunna pu angkan juru ni halivat pu rati i susuḥha
 20. n mūla pu ile anak banua i vuattan śrī raja sampag lua
 21. sakveḥ ming mangilala drabya haji kabaiḥ tapa haji kadut pangu-rang parana
 22. kkan⁴¹ hiñjamman⁴² kḍi valyan tuha paḍahi paṇḍay aravanasta³⁷ kutak ka
 23. pur ittevammādi⁴³ saprakāra sang mangilala drabya haji kabaiḥ tan tu
 24. mamā irikaing banua i taji gunung muang rananta kabaiḥ āpan sampun ya ina
 25. nagrahān dai rakryān mahamantri⁴⁴ muaty (?)⁴⁵ rakryan moma-ḥhomah⁴⁶ guruba
 26. ngi⁴⁷ muang sangat lua kunang yāpuān asing sira mangilala drabya haji
 27. muang śimannāta⁴⁸ ya irikai sapavkas sangat lua iikata, idāmmatannā⁴⁹
 28. sang mangilala drabya haji syanganta d()mma mangavaitanna rovang ngantā mana
 29. mbah i rakryan kalih muang sangat lua āpan mangkana pavkas nira ri kitta dram
 30. ma⁵⁰ ri taji gunung makabaiḥhan⁵¹ ...kalima pu galah gaḍing lu
 31. binkas pu cara vurak variga pu kaco vadva rarai pu(isuk)

LEFT SIDE

31. a || tuha vēcḥ pu sanlyā, memen rakryan mangigal ri susukkan⁵¹ sīma i taji gunung si angkus

RIGHT SIDE

31. *b* si ryyak prabayan si kasuk si inangakap si manikap si viju si matar
si mangagul.....

TRANSLATION

RECTO

4. Oin! Salutation to Śiva! Salutation to Buddha! || 0 || Hail!
The auspicious Sañjaya year, 194, the month of Pauṣa,
5. third day of the dark half of the month, *tunglai*,⁵² *umanis*,⁵³
wednesday. On this (day) for the first time (?), the foremost
village of Taji gunung
6. was marked out into a free-hold by the *rakryan mahamantri*⁵⁴ and
rakryan Gurumvangi and *samgat*
7. Lua who was *ayam téas*. At that time, the village was (also) marked
out into a free-hold by *Pu Dapit*, resident
8. of Paṇḍamuan under Vadihati. There were (also) the *juru*-s of
him: *sang hadyan* Sirarah,
9. also under Vadihati; and *sang hadyan halaran* (viz.) *Pu Danada*,⁵⁵
resident
10. of Paṇḍamuan under Vadihati; *makalambi haji*; *pangurang*; the
mira(*mirah*?) of *ayam téas* (namely?)⁵⁶
11. *sang hadyan* Buangēn, resident of Gunungan under Tangkillan.
(The following) went to consecrate
12. the sacred *vungkal sima susuk* (and)⁵⁷ *kulumpang* in the corner of the
sawah-fields: *samgat* Makudur (viz.) Brada,
13. resident of Vaju poṭ under Makudur. There were also the *juru*-s of
him: *sang hadyan*
14. Dava, resident of Ratēguḥ under Hamē(h)as; *sang hadyan* Andyān-
gin, resident
15. of Kahangattan under Hamē(h)as; also Bara.....of *samgat*
16. Makudur. (The following) went (and) circumambulated round the
sacred *vungkal sima susuk* (and) *kulumpang*: *dyah* Raṇḍē,
17. resident of Lingai under the *mukudur* of Bungal tpat⁵⁸. (It was
fixed) in the corner of the young coconut-tree of

18. the *village* that was marked out into a free-hold by *Pu Saranna*,
resident of Ngulu-cloister of Tangkillan under
19. Tangkillan. Now, if there is any violator who disturbs
20. the free-hold which has been given as a token of favour by the
rakryan of Sigadiri, the *pinghay*-s and the *vahuta*-s of Vungkal tpat,
all together,
21. for the remotest future, to the sons and descendants of the *pinghay*
(namely?) *Buara* (?)⁵⁹—he shall not experience the fruits
22. of his merits. So also when he comes to...disturb the
23. sacred *sima susuk* (and) *kulumpang*. Because, completed have been
the curses of *sang vahuta-hyang* (of the *kudur*) and his
24. *makalambi haji*. In this way...the sacred *vungkal sima susuk* (and)
kulumpang
25. were set up at the site of the previous camp of the illustrious ruler
of men (viz) Sañjaya. The king⁶⁰ Balitung,⁶¹ Śrī Lovanna had
moreover
26. previously granted audience to the residents of Poḥ⁶² under Paṭ
(-arhyang?)⁶³
27.Moreover, (there were also present): the *juru* of Lampuran
(viz.) *Pu Jaya*, resident of Galag under Hino;
28. and *juru* of Banua raray (viz.) *sang Bulibak*, resident of Guva under
Hino;
29. and the *pinghay* (of) Mānak (viz.) *sang hadyan* Ayuh, resident of
Trirava; and the *parujar*
30. of Niru (viz.) *Pu Laka*; and *pinghay*(s) of Jro turus (viz.) *sang*
hadyan Mali (;) and *sang hadyan*
31. Kalang, resident(s) of Trirava; and *Pu Madhya* of Trirava; and
pinghay of Jro
32. turus (viz.) *sang hadyan* Lva⁶⁴ in vat, resident of Vuatan (i) mas⁶⁴;
the *parujar* of
33. Niru (viz.) *Pu Rin*; and the *rama kabayan* of Savangan (viz.) *Pu*
Kura; and *Pu* ... and
34. *Pu An*; the *parujar* of the *rāmanta*(s) of Savangan (viz.) *Si Basini*;
and the *magalah*⁶⁵ of Savangan (viz.) *Si*

35. *Bala*; and the *vahuta* of Savangan (viz.) *Si Cē*; and the *vinkas* of Savangan (viz.) *Pu*
36.The total amount of expenditure for marking out the free-hold is eight *kati*, 2 buffaloes,
37. 2 sheep, 1 goat. The *citralekha* is *śarig* Rudra, resident
38. of.....

VERS 30

1. The *paranaka* of Vuattan (viz.) *sang Vulu payan*...
2. *Vuñja* g; and the *vahuta* of *Jruk śrī* (viz.) *Pu Dī* anta; and *Pu Bajra* of *Jruk śrī*; and *Pu Sak*; the *gusti*
3. of *Jruk śrī*; the *vinkas* (viz.) *Pu Titing*; the *rāma* mar *atā* of *Jruk śrī* (viz.) *Pu K* vala; and the *pariyar* of the *rāmanta* (s) (viz.) *Pu*
4. Amboh; and the *pilungga* (viz.) *Pu Mala*; and *Pu Vodya* (who is) the resident of Bangkal; and
5. *Pu Asiki* under Hino⁶⁷; and the *tuha paḍahi* (viz.) *Pu Drengo* (who is) the resident of Hulu
6. vanua; and *rāvaṇahasta* (who is) the resident of Bavantan; the *mangla*⁶⁹ (?) (viz.) *Pu Kinang* (who is) the resident
7. of Vuatta *śrī*, a free-hold *peper* *t n* yang and *Patindih*⁶⁹ (who is) the resident of Hijo, a free-hold
8. dependent on Talun; the *atari*⁷⁰ (viz.) *Si Kutil*; the *yajamān*⁷¹ (viz.) *Pu Natha* (who is) the resident of Mungga
9. under Tangkillan; and *sa(ng)* Sukha (who is) the resident of Tumurun; and *sang hadyan*
10. Bisanja; the *paḍamapuy* (viz.) *sang hadyan* *ḍun* *im* (who is) the resident of Parahita, also
11. under Talu⁷²; a *d sang hadyan* Mahintu⁷³, *Pu S* *ig* of *S* (an), and the *kaki Udih*;
12. the *praty* of Vungkal *tp* (viz.) *sang Saranggang* (who is) the resident of Layang unde *L* *ayan* g; and the *prityaya* of
13. Vayang kappi (viz.) *sang Hij*; and the *kalang* of Hulu *Va* *ia* (viz. ?) *Pabhum*; a *d Pu Tole* (who is) the

14. resident of Bakal; and *Pu Galini* of Sigi; *Pu Susū* of Sukun; the *kalang* of
15. *Ruṇḍungan* (viz.) *Pu Lima*; *Pu Sagu* of Vua(t)tan (ni) mas; *Pu Asti* of Tambak haji; *Pu Dhara*
16. of *Kahuripp* (of) *Vat* *vir*; *Pu Tirip* of *Ramvi*; *Pu Bahas* of Tugu; *Pu Garu*
17. *Crncang* of *Tla* *molih*; *dyah Gundayang* of Gavantan; the *kalang* of Sesar (viz.) *Pu Dhara*; the *vinkas* of Sesar
18. (viz.) *Pu Si* *th* *vinkas* (of) *Rudungan* (viz.) *Pu Subhā*; the *vinkas* of Hurantan (viz.) *Pu Isuk*; *Pu Vagay* of
19. *Salambayan*; *Pu Angkan* of *Sibunna*; the *jur* of *Halivat* (viz. ?) *Pu Rati*;
20. *Pu Ile* of *Susuḥhan mūla*⁷⁴, resident of Vuattan *śrī*; *Raja Sampag*⁷⁵ (of) *Lua*⁷⁶. (Henceforward)
21. all of the 'collectors of royal taxes' all: *taḥa haji*, *kadut*⁷⁷, *pangurang*, *paranaka*, *hunjaman*, *kḍi*, *valyan*, *tuha paḍahi*, *paṇḍay*, *rāvaṇahasta*, *kutak*, *kapur*⁷⁸,
22. and so forth: all sorts of 'collectors of royal taxes'; all⁷⁹ (these) shall not
24. tread upon the village of Taji gunung. Also all the *rāmanta*-s. because, when the village has been furnished with a
25. favour by the *rakryān mahāmantri* and the *rakryan momahumaḥ* (of) *Guru(m)bangi*
26. and the *imḡat* *Lua*. Yet, even if those who are 'collectors of royal taxes'
27.
28. the 'collectors of royal taxes' shall leave off the sacred foundation, Proceeding eastwards, the assistants (of the) paid
2. respects to both the *rakryān* and *san* *at Lu* because, therewith, the charges of them (dev) on the religious foundation erected
30. a *Taji gunung*. All of them (paid respects). The *kalima* (viz.) *Pu Galah*, *gaḍing*⁸¹ (viz.) *Lua*,⁸²

31. the *vinkas* (viz.) *Pu Cara vurak*,⁸³ the *variga* (viz.) *Pu Kaco*, the *vadva rarai* (viz.) *Pu*.....

LEFT SIDE

- 31a. The *tuha vērēh* (viz.) *Pu Sandyā*; the mask-players of the *rakryan* who danced at the foundation of the free-hold at Taji gunung : *Si Angkus*,

RIGHT SIDE

- 31b. *Si* (Ha)ryyak Prabayan, *Si* Kasuk, *Si* Mangakap, *Si* Manikap, *Si* Viju, *Si* Matar, *Si* Mangagul...

FOOTNOTES

1. *Notulen*, 1909, p. LXXVIII. According to *Rapp*, 1911, p. 57, the find-spot is "probably Central Java."
2. *Rapp*, 1911, p. 57; *OJO*, p. 54.
3. Juynboll, *Katalog V*, p. 232.
4. *Catalogus Groeneweldt* pp. 373-374.
5. Juynboll, *op. cit.*, gives the following measurement: height, 96.5; breadth, 49.5; thickness 9 c.m.
6. *FBG I*, p. 203.
7. *BEFEO* 45 (1951), pp. 42 ff.
8. Skt. *r̥ga.
9. Skt : pauṣa.
10. Skt : *yā.
11. It is usually spelt with a dental s.
12. Skt : *tri.
13. Usually : t̥as.
14. Here also the consonant has been duplicated.
15. Usually : vungkal.
16. Read : dyah or hadyan.
17. Read : hamēas. Hamēas occurs in other inscriptions also.
18. Here also the consonant has been duplicated.
19. This appears to be an illogical repetition of the latter portion of the previous word.
20. Usually : t̥emu°.
21. Read : nguni°.
22. Skt : śapatha.

23. Usually : si°.
24. Krom (*Geschiedenis*, p. 191) reads the word as : tarub.
25. See Damais in *BEFEO* 45 (1951) p. 61, f.n. 1. Previously the word was read as : bali tua (See Krom, *Geschiedenis*, p. 191), but Damais states that the reading of Balitung is certain.
26. Read : °vaḥ.
27. Read : hino.
28. Read : vanua.
29. Usually : had°.
30. The duplication of the consonant may be noted.
31. Read : °lu°.
32. Skt : *ga. Regarding the numeral see *BEFEO*, 45 (1951) p. 57.
33. *BEFEO*, *op. cit.*, p. 57.
34. The duplication of the consonant be noted.
35. The word has been spelt above as : °atan.
36. Usually : hino.
37. Read : rāvaṇahasta.
38. Read : °la.
39. Skt : yaja°.
40. This is usually written as : pratyaya or partaya.
41. Usually we find : °nakan.
42. Usually : huṇja° or °jē°.
43. Skt : ityevamā°.
44. Skt : °hāmantri.
45. Perhaps we have to read here : muang.
46. Usually : momahumaḥ.
47. The name has been spelt above as : gurumvangi.
48. ci° appears to be a printing mistake for śi°. Read : śiman ata.
49. t̥darammakannā [K].
50. Skt : dharmma.
51. Here again the consonant has been doubled.
52. A Mal.-Polynesian day of the six-day week.
53. A Mal.-Polynesian day of the five-day week.
54. He seems to be Dakṣa himself. See *BEFEO*, 45 (1951), p. 59.
55. In the Kēdu inscription (*TBG*, 67, p. 207), this name has been spelt as Dhanada. See above no. 70, a. 13, where he is called ma(ng)rangkapi halaran.
56. Mira(miraḥ) ri āyam t̥has. Skt. Sandhi rule seems to be applied after : Mira.
57. For this translation, one has to consider, as said before, the use of *mvang* at this place in *OJO* XXIII : 7 and XXXI, v° 20.
58. This appears to be a place-name from l. 20 below.
59. The occurrence of this word presents some problems. It is not clear, for example, if Buara is a personal name or a place-name or if it stands for 'there is'.
60. It is not clear whether *Haji* is to be translated by 'king' or prince in this context. See Damais, *op. cit.*, p. 61, f.n. 1.
61. It is noteworthy that the title Śrī Mahārāja is used neither before Sañjaya nor

- B₁itung. The significance of the following two words (Sri Lovanna) is also not clear. Can it signify: Lord of the Saltish (Sea)?
62. In this connexion, see reference to *Poh pitu* in *TBG*, 67 p. 210.
63. This filling up is suggested by Stutterheim in *TBG*, 67, p. 183, f.n. 27.
64. An alternative translation of this passage (11-25-26) is "were set up at the site of the previous camp of the illustrious ruler of (viz.) Sanjaya: the king Ballitung, Sri Lovanna. Moreover, previously these (personages) had granted audience to the residents of....."
65. See also *KO XV: b, 5* (804 ^{aka}). For its location and connected problems, see Krom, *Geschiedenis*, pp. 263-264, and *O F*, 1926, p. 10⁴.
66. Apparently an official title of unknown significance.
67. Kern's translation of the term *VG VII, p. 47*, viz. a cross-breed one, does not suit the context.
68. If Hino or Khino be a geographical or administrative division, the placing of a person under it would be a peculiar one. If it is an official title, as in some places elsewhere, it would give better sense.
69. The word has doubtfully been read as "glu, but "gla is found at this place in some other inscriptions.
70. This may be a title or a personal name.
71. This may be an official title of unknown significance or a part of the name of Talun.
72. In Skt., the term denotes a 'sacrificing host.'
73. *Manghingu* appears as an official title in *KO IX, lb. 6*.
74. This seems to be fuller name of the village referred to in 11 above. Or, it may be that the use of the word *mūla* signifies the original *Susuḥban*, thereby indicating that the village of *Susuḥban*, as referred to in 11 above, was merely a colony or extension of *Susuḥban mūla*.
75. Or: (1) *Raja Sa(ng) Mēpag (of) Lua* (2) *Rajasa Mēpag (of) Lua* (3) *Raja (of) Sampag Lua* etc. Any one of these may also be intended.
76. ll. 19-20 may be translated in several ways.
77. Its significance is not quite clear.
78. *Kapur* may be the *prākṛt*-form of *karpūra* i.e., camphor. The omission of pre-fixes like *a* or *ma* seems to indicate, however, that the 'dealers of camphor' are not perhaps intended, though this objection is by no means serious.
79. This has the force of: none of them.
80. *Kitta* may be the *prākṛt*-form of *kṛta*.
81. The import of the term is not quite clear to me.
82. The passage may also be translated as: "...Galah (of) *Gaḍing lu* ... 'or' ...Galah *gaḍing (of) Lu* ..., 'etc.
83. Or: *Pu Cara (of) Vurak*.

LXXXI

THE COPPER-PLATE OF VURU TUNGGAL (JOGJAKARTA),
833 ŚAKA

The find-spot of this plate is not known. It was sent to Dr. Brandes¹ by Mr. J. ... of Jogjakarta for inspection and decipherment. A transcription of this record was prepared by the former scholar and has been published under no. XXIX². The inscription records that B₁awī cl^{ed} on the debt of his father to Gurudhayā in the 11 year 833.³

According to Damais⁴, the date corresponds to 8th March, 912 A.D.

TEX

RECTO

- śaka 833 phālgunamāsa⁵ dvitīya⁶ ^{krṣṇa akṣa,} ^{na pa} ma,
- va, ā, vāra, kāla ni banavī⁷ ^{ahur} um hutang san⁸ bapa i mpu guru
- dhayā, panahurnya mas su 16 mā 10 ku 2 ha 5 tumangga
- ppikang⁸ mas pu lati bapani bayal anag vanva i vuru tunggal
- tutugan ning taṇḍa muang pu vijah bapa ni bhūmi anag vanva i vuru tu
- nggal, śuddha hutang ni banavī i mpu gurudhayā, tatra sākṣi sang tgu
- hhan anag vanva i ^{pilang} vatak panggil hyang, sang anag va

VERSO

- na i valakaś vatak valakas sang bhāskara anag vanva i valeng

1. atak vale^g, sang pakambangan anag vaⁿ nva i tangga vatak^{hino}
 2. sang ratirang anag vanva i limo vatak^{agar vsi,} likhitapātra⁹
 3. rake pilang.

TRANSLATION

RECTO

1. The¹⁰ śaka year 833, the month of Phālguna, second day of the dark half of the month, *maṇḍala*¹,
 2. *vaga*¹², Sunday. (That is) the time when Banav³ paid back the debts of (his) father to Mpu Gurudhayā.
 3. His repayment was : gold¹⁶ *suvarṇa* 10 *māṣa* 2 *kupang* (and) 5 (*h*)*atak*.
 4. This gold was received by Pu Latī (who is) the father of Bayal, resident of Vuru tunggal
 5. lying under¹⁴ the *tanḍa*, and Pu Vijah (who is) the father of Bhūr, resident of Vuru tunggal.
 6. Cleared off is the debt¹⁵ of Banavi to Mpu Gurudhayā. Witness thereof are : *Tguhha* of Banavi to Mpu Gurudhayā.
 7. (who is) the resident of Pilang under Panggil hya^g; sang ...the resident

VERSO

1. of Valakaś under Valakas¹⁶; sang Bhāskara (who is) the resident of Valeng,
 2. under Valeng¹⁷; sang Pakambangan (who is) the resident of Tangga, under Hinfō;
 3. sang Ratirang (who is) the resident of Tangga under Hinfō. The writer is in the resident of Tangga under Hinfō.
 4. the *raka* of Pilang.

FOOTNOTES

1. *Notulen*, 1896, p. 53.
 2. For a similar Skt. inscription of India, reference may be made to *JBORS*, XIV, pp. 63-64.
 3. This probably implies that the repayment of debts necessitated the drawing up of a supplementary document.
 4. *BEFEO* 46 (1952), p. 51.
 5. Skt : 'guna'.
 6. Skt : 'yā'.
 7. Damais reads : *dhang navi*.
 8. Here also is an archaic linguistic peculiarity.
 9. In its present form, the is to some objections of Skt. grammar.
 10. The inscription thus or is customarily the opening word of an inscription.
 11. A Mal.-Polynesian day of the six-day week.
 12. A Mal.-Polynesian day of the five-day week.
 13. Dhang Navi according to the reading of Damais.
 14. Less probably : '.....tunggal; the *tutugan* of the *tanḍa*... *Tutugan* does not appear to be an official title.
 15. This fact proves that the son is responsible for the debt of his father.
 This may be a place-name or an official-title. If it is an official-title, it might have been derived from the place-name. In this connection see Poerbatjaraka, *Agastya*, p. 49, f.n. 2.
 16. Valeng may be the same as *Valaeng* which occurs in several places of Old-Javanese inscriptions. In *KO* 6, we find a Vandami Valeng—Vandami of Valeng?

LXXXII

THE STONE OF TIMBANAN VUNGKAL (GATA),

196 SAÑJAYA

This stone was found by Mr. Joeperras in the year 1854 from the lands about desa Gata in the south of Prambanan.¹ It was despatched therefrom to Tanjong tritha and was later on presented by Raden Saleh to the Batavia Museum² where it is numbered D. 36. It is represented in Van der Meulen's plate to p. 73, while the impressions of its record for nos. 214, 215 and 217 at the Bur. Dr. Brandes³ furnished some particulars regarding this inscription in 1887. He said that the stone is fragmentary and is obliquely broken in the lower portion. It is a rounded top and is of dark colour and porous basalt. On the face, it has 32 lines written in Old-Javanese script of Central Java. In height, it measures 60 cm. across the centre and 52 at the sides; breadth at the top is 43 cm. at the lower portion; its thickness is 22.

According to Brandes, the record is dated in 693 Sañjaya, but Dr. G. P. J. van der Meulen⁴ reads the year as 176. Damais⁷ has now read the year as 196, which is accepted by him. He thinks that 196 Sañjaya⁸ of this inscription corresponds to 83 of the exact date being 11th Feb., 913 A.D. according to Julian Calendar.

The inscription opens with a salutation to Rudra and Durgā and reads the command of the illustrious great king Dakṣottama bāhubajrapraśasta śāya Śrī (Iśānottu)nggavijaya, confirming the rights of freedom for the dharma kavikuan at Timbanan vungkal in the Sañjaya year.

The inscription of this record has been published in OJO where it bears no. XXXV.

TEXT

A. Om namo rudradurggebhyaḥ⁹ svāhā

1. || svastha sa(m)vat śrī sañjaya varṣātita 196 palguṇa¹⁰ māsa tithi dvitī
2. ya¹¹ śuklapakṣā¹² paniruan pon vṛhaspati vāra uttarabhadravā¹³
3. danakṣatra, ātib(u)ddha¹⁴ devatā, śobhanayoga, irikā divasa ni ā
4. jñā¹⁵ śrī mahārāja, dakṣottamabāhubajrapratipakṣakṣaya śrī.....¹⁶
5. nggavijaya, tumurun i rakryān mapatiḥ i halu, sirikan, vka, muang rakryān gu
6. runvangi, muangi samgat tiruan kumonakan ikanang dharma¹⁷ kavikuan i timba
7. nan vungkal pahatēguhan śāsananya umuhe svatāntra, svatantra ngaranya ta
8. n pinarabyāpāra, deni saprakāra sang mangilala drabya haji kabaiḥ
9. pangkur tavān
tirip manghuri kring, paḍemmapuy, maṇiga, lca, malandang,
10. pakalangka(ng), tapahaji e
rhaji, mangrumbe, tuha gusali, tuha dagang, tuhān, huñjamman,
11. tuhān kulak
uṇḍahagi kḍi, paranakan, tuha paḍahi, vidu mangidung
12. han sambal
sumbul pambr̥ṣi, hulun haji, pinghai vahuta rāma,
13. ityevammādi
nahanyakārani¹⁸ tan tumamā maminta drabyahaji rikanang kavi-
14. kuan i timbanan vu
ngkal kunang parṇnahan i sukhaduḥkhanya ḍaṇḍakuḍaṇḍa maṇḍi-
15. hālādi¹⁹
bubul masabyabahāra²⁰ i salvāni cayāni tambak bhaṭārī
16. i heng
17. i jro tūt pi makulilingan nayajava paraṣ i kamlir masi
18. ataḥ pramāṇā²¹ irikā kabaiḥ yāpuan nikāng napvi mahyu
19. nnan²² vatu mahābhṛtya ataḥ parṇnahanya hanungguanama
ta kaluiranya kunang sukhadu(h)khanya angśa pratyangśādī

20. hanya bha^{ti}āri^u in^{an} taⁿ ih satuhānan^{ga} satuhānan
 21. hāra bha^{ti}āri^u m^{an} bubulan kabai^h mangkana
 22. ja i²³ ak^u mapati^h katagi^hhakna²² pakarm^{ma}nya kabai^h
 23 n ba

TRANSLATION

A. Om ! Salutation to Rudra and Durgā ! Hail !

1. Hail ! The year of the auspicious Sañjaya era passed, 196, the month of Phālguna, second day of the
2. bright half of the month, *paniron*²⁴, *pon*²⁵, thursday, (while) the lunar
3. Śobhana. On this day (was issue¹) t^e (during) the conjunction of
4. command of the illustrious great king, Dakṣottamabāhubajraprati-
5. (and) communicated to the *rakryān mapati^h*-s of Halu, Sirikan, Vka
6. *pa^{ti} e saṅgat* Tiruan, ordaining that the *dharma kavikuan*²⁶ at
7. vungkal should be m d (confirm²⁷) in its rights regarding freedom
8. (svatantra). Fre do (svatantra) is the name of that (thing)²⁷ which
- interfered with by a... sorts of 'ectro... of
9. *tipip, mangh^u i tirir^g, paṣamapuy, maṇiga, lca, malandang, pakalangka(ng),*
10. *erhoⁱ, māngrumbe, tuha gusali, tu dagang, tuhān huñjaman, tuhān*
11.*undahagi, k, di, aranakan, tuha badahi, vidu, ngidung,sambal,*
12. *sumbul,pabⁱti, hulun haji, i, " so forth.*

13. That is the reason why they should not come to ask royal taxes from the cloister at Timbanan
14. vungkal. As regards the regulations of its good and bad events, all sorts of punishments for reviling (and)
15. destroying.....business-transactions within the whole length of the shadow (cast by) the (temple-)wall of the goddess,²⁸ outside and
16. inside, stretching along in a circle.....with a stone-shed,²⁹ she shall
17. have the sole authority over these all. Even if these (persons) covet
18. the (foundation-)stone, their sole position shall be that of a great servant bearing the designation of
19.all of them. As regards its good and bad events even in the smallest proportion.....
20. the goddess has manorial rights over each half. Each 'master'.....
21. The goddess has the sole.....all works of destruction. Thus
22. were reminded all the (*pa*)karm^{ma}nya-s by the *rakryān mapati^h*.....

FOOTNOTES

1. Quoted by Verbeek in *Oudheden*, p. 178.
2. *Notulen*, 1868, pp. 60, 67.
3. *Notulen*, 1885, p. 31.
4. *Rapp.*, 1911, p. 58.
5. *Catalogus Groeneveldt*, pp. 384-385.
7. *Feestb. Bat. Gen.*, I (1929), p. 202 ff.
8. *BEFEO* 45 (1951), p. 43.
- For the problems of the Sañjaya era, see Krom, *Geschiedenis*, pp. 190-191 ; Damais,
9. *BEFEO* 45 (1951), pp. 42-63.
10. Read : rudradurgā^hhyām.
11. Skt. : phālguna.
12. Skt. : yā.
13. Skt. : kṣa.
14. Read : 'bhādrapa^o.
aḍib(u)ddha [K]. Emend into : aḥibradbna.

15. Skt : ājñā.
Perh. as he stood : Isāno u°. cf. Bosch in *OF*, 1917, p. 96.
16. Read : dhar.
17. Read : rāṇāni.
18. Usually : "ha". Elsewhere we find bhaṇḍiha.
19. Usually : masamb.
20. Read : māna.
21. Here also the consonant has been duplicated.
22. Read : dai (?)
23. A Mal.-P. Polynesian day of the six-day week.
24. A Mal.-P. Polynesian day of the five-day week.
25. Probably this denotes a temple with a cloister.
26. This is the only instance in an Old-Javanese inscription where an explanation has been offered for the term *svatantra*, as if this was not understood. cf. Brandes in *Catalogus* Groeneveldt, p. 385.
27. This goddess (bhaṭāri) appears to be Durgā, the consort of Rudra. cf. also Krom, *Geschiedenis*, p. 192.
28. For kamliṛ, see v. d. T. *KBWdb.*, II, p. 344a, s.v. kamali.

LXXXIII

THE PLATES OF PĒSINDON (I & II), 836 ŚAKA

These two plates were found by a Javan in 1877 while he was working in the lands of *desa* Pēsindon in the Vanasaba division of the Residency of Kēdu¹. Along with the plates were discovered the gold images of Śiva, Śiva-Pārvaṭi and while the silver images consisted of one Śiva-s, two Pārvaṭi-s, one Śiva-Pārvaṭi, one Viṣṇu, one Kuyera and several other images². These plates and images were there deposited at the Museum of Batavia³. It was Mr. Holle who sent facsimiles of these plates to Prof. Kern who published a transcription of the same in New-Javanese character accompanied by a Dutch translation⁴. In reprinting this transcription in Roman character in the year 1917⁵, Prof. Kern added some prefatory remarks⁶. Holle and Kern read the date as 826 Śaka; Damais has corrected it to 836. According to the last mentioned scholar the date corresponds to 14th August, A.D.

Of these two plates, the silver one measures 10.3×2.5 c.m.⁷, while the gold plate measures 6.3×2.5 c.m.⁸. The same inscription has been incised on both these plates.

I. The silver plate

sva⁹ śakavarsātita¹⁰ 836 śravanamāsa¹¹ tithi pacammi¹² kṛṣṇapakṣa¹³
tu¹⁴ po. ā. vāra tatkāla ḍang hyang guru sivita sumoce. avak nira.
brs¹⁵ saha rabi sakalan ḍu. kanyā

II. The gold plate

sva⁹ śakavarsātita¹⁰ 836 śravanamāsa¹¹ tithi pacammi¹² kṛṣṇapakṣa¹³
tu¹⁴ po. ā. vāra tatkāla ḍang hyang guru sivita sumoce avak nira. plēt (?)
bva¹⁵ saha rabi sakalang ḍu. kanyā

The Inscriptions
of the Pate of Pésidon
TRANSLATION

year expired AION
Hail! The Śaka month, 836, the month of Śrāvaṇa, fifth day of
the spiritual teacher (the) ^{tunglai,} ^{pon} Sunday. At that time, the
away¹⁷ with all (his) ^{hyang guru} Sivita purified his body (and) went
wives and two¹⁸ daughters.¹⁹

FOOTNOTES

1. Kern, *JbGy VII*, p. 13.
2. see Verb ^{aka} ^{Qud} ^{been}, described in *Catalogus Groeneveldt*. For number-references,
see 7 116 119. 1.
3. *Notulen*, 187, p. ff.; 1878, pp. 19, 35, 36, 116.
4. *TBG*, 25 (1879) pp. 464-465.
^{VG} ^{Vid} ^{er} see *Inventaris der Hindoe-Oudh* ^{edar I, Rapp. Oudh. Dienst 1914,}
6. Ep. 381, no. 114, ^{been} ^{been}
7. In *Catalogus Groeneveldt*, p. 228, the measurement ^{been}
8. In *Ibid*, p. 227, its measurement has been given as 10.1 x 2.7.
^{given as 10.1 x 2.7.}
9. Skt: ^{sti.} ^{b.} ^{° x 1.9 c.m.}
10. Skt: ^{śātita.}
11. Skt: ^{śrāvaṇmāsa.}
^{ś: °aṇ}
12. Skt: ^{camī.}
^{°śna.}
14. Kern ^{bvas.}
15. A Mal-Polynesian day of the six-day week.
16. A Mal-Polynesian day of the five-day week.
17. See ^{supposition} ^{of and for} ^{bwas} ^{two} ^{VG} ^{VII} ^{p. 1}
18. has been stated, it is exp ^{at the number} number of his wives (viz., all)
mentioned. ^{et} ^{††} ^{ib} of his daughters should also be
19. Kern thinks (*op. cit*) that they committed themselves
mortal world. This ^{not} ^{elv} to the flames and left this
interpretation is fully warranted by the data. It is just
possible that they took ablutions or did other purificatory rites in a holy place and
then went to their own quarters.

LXXXIV

THE STONE OF SUGIH MANEK (SINGASARI)

837 ŚAKA

This stone was obtained from Singasari of the Malang division in
the Residency of Pasuruhan. It is deposited at the Batavia Museum
where it is numbered D. 87. The stone measures 94-72 c.m. in height,
72-72 in breadth and 16-18 at the sides¹. It has been beautifully engra-
ved and possesses a projecting foot². An impression of the inscription
mentioned in *Notulen* 1887, p. 7 and it now forms nos. 413 and 422 at
*Oudh. Bur.*³ Brandes wrote a review of this inscription in *Catalogus*
Groeneveldt, pp. 359-361, and discussed some other contemporary records
in that connexion.⁴

The inscription records that the illustrious great king, H. M.
Daksottamabāhubajrapratipakṣakṣaya, favoured the raka of Kanuruhan
mark out into a free-hold the village at Limus and its subservient
at Tampuran for the *prāsāda* at Sugih Manek, where the
of a deity has to be performed everyday.

The transcription of this record has been published in *OJO* where
bears no. XXX. According to Damais⁵, the date of the inscription
corresponds to 13th Sept., 915 A.D.

TEXT

1. RECTO
2. || 0 || avighnamastu || śivamastu sarvva jagataḥ parahitairatāḥ⁶
bhavantu
bhūtaganāḥ doṣāḥ prayāntu nāśa⁷ || sarvvatra sukhī bhavatu
lokaḥ || 0 ||

3. svasti śakavarṣātita 837 asujimāsa tithi dvitīya⁸ śuklapakṣa ma po bu vāra
4. agneyadeśa⁹ citrānakṣatra¹⁰ vedṛtiyoga¹¹ tvaṣṭā¹² devatā irikā divaśa¹³ ni anugraha śrī ma
5. hārāja śrī dakṣottamabāhubajrapratipakṣakṣaya i rakai kanuruhan mumpung sumusu¹⁴ i
6. kanang vanva i limus vatēk kanuruhan gavai mā 1 mvang anaknya i tēnpuran mangguhan¹⁵ tapak su 10 mā
7. i satahun satahun simā ni dharmma rakryān prāsāda kabikvan i sugih manek paknānya pama
8. kopāpagakānya i¹⁶ bhaṭāra pratidina mvang tadaha sangka sḍang-nya sakvaiḥ nira umyāpāra¹⁶ kap¹⁷ an bhaṭāra sangasisa¹⁷
9. rakryān i sugih manek mvang ikang i limus tan katamāna de sang
10. (m)ānakatrinī pangkur tavān tirip tiruan manghuri mvang¹⁸ sovāra sang mangilala drabya haji kring pangurang
11. pamrṣi manimpiki halu varak pamanikan maniga lya i alandang pakalangakang tapahaji airhaji
12. juru guśali juru dagang juru nambi ju¹⁹ huñjamān juru kutak juru jalir, juru judi, undahagi limu²⁰ galuh
13. pangaruhan watu tajem taji pande mapayung²¹ kdi valyan parana-kan vidu mangidung juru padahi
14. sinagiha tangkil salvit burahan sambal sumbul vat²² ri jro singgaḥ pamrṣi hulun haji ma
15. haliman lēbēlēb ityaivamādi saprakāra ning mangilala drabya haji miśraparamiśra kabaiḥ ta
16. n tamā irikaing kabikvan i sugih manek mvang ikang i limus sama-ngkana sukhaduḥkhanya maya²³ tan tka ring vvaḥ
17. da²⁴ da kudanda bhand²⁵ a²⁶ i²⁷ salvi²⁸ ā ning vipati mati katibā mātī kalbu inala²⁹ ni³⁰ glap valū³¹ ru jambatting³² natar
18. rah kasavur vangkai kābunnan ityivamādi tumama i bhaṭāra atah ikana kabaiḥ samangkana³³ anang masambya
19. vahāra hana irik³⁴ g kuśala rakryān³⁵ ingana kvehanya paṇḍa³⁶ mās pande bsi³⁷ pande tambaga pande gangsa tlung

20. vavvan i sasima macadar tlung pacadaran mangarah tlung lumpang mangulang tlung tuhān kboanya³⁸ prāṇa 4 i satuhān
21. vḍus prāṇa 8 aṇḍaḥ savanteyan³⁹ mangulangan tlung pasang ikanang samangkana tan knā i parammasan⁴⁰ yāpvan dvala
22. pinikulan sanggā⁴¹ ning mabasah sa makacapuri kapas vungkuḍu tambaga gangsa timah vsi vras paḍat lbagu
23. la b⁴² r labeli kasumba saprakāra ning dval pinikul kalima bantal ing satuhān pikulpikulananya tlung tuhān ingsasi
24. ma tan knā de sang mangilala drabya haji saparānanya sadeśanya ndān makm⁴³ ana ya tu⁴⁴ s mangailu⁴⁵
25. nan y apvan lvih kvaihnya sangka irika a gh⁴⁶ ng⁴⁷ ng iriya knāna ikanang sakalvihnya de sang mangilala sobāra⁴⁸ i⁴⁹ tan
26. ahikana kunang ikanang mañambul mangapus mañavring mapaha-ngan⁵⁰ manglākha manguvar manahab manuk mamisaṇḍung manga
27. manarub manula vungkuḍu mangdyun manglurung manghapū ityaivamādi kapva ya tribhāgān sadūmān marā i bhaṭāra
28. sadūmān sang makmitan dharmma sadūmān i sang mangilala drabya haji mangkana ikanang ajña⁵¹ haji panghing irikanang sambyavahāra
29. hana ikaing mangasṭakan rakryān pagēpagē(h)⁵² i mahā-rāja śrī dakṣottamabāhubajrapratipakṣakṣaya mā su
30. mā vḍihan ragi yu l i rakryān binihaji parameśvari mā su l mā 4 ken blah⁵³ l i rakryān momahuma(h) gurumbangi pūttara

VERSO

1. mās mā 10 vḍiha⁵⁴ n ragi yu l rake hujung ḍa mri mas mā 10 vḍihan ragi yu l rake t⁵⁵ agaran
2. dyah pagal mas mā 10 vḍihan ragi yu l sang juru makabehan i kanuruhan juru kanayaka
3. n rin g i nangrangkpi sa g ragagar i ru lampur an ra ri uñjalan ataṇḍa pu aḍo⁵⁶ ju⁵⁷ vadva rare sang brat
4. lula sang rabañir juru mangrakit kālīḥ sang tavi sang labdha amasangakan ranavava kapva vinaiḥ pasēka

5. mas mā 2 vdihan rāgi hlai l sovang sovang sang mapatih i pakarañān makabehan patih pamvat *maha*
6. du manghambēn sang hiranya patih kavangyan sang pārtha pinakās-thavira i pakarañān sang parujar bungkal kilung juru vanva
7. Iya sang sanggama gusti sang rumput mañiga sang loka manulisan sang prakasika amkan sang kbak juru bva
8. nta kapva vinaiḥ mā l vdihan hlai l sovang sovang vahuta panbahan si bujil vungkal raya si kucup pakambanga
9. si loka parujar patih si lampuran si manghambēn
brati parujar kavangyan si rundā parujar
10. kapva vinaiḥ mā l vdihan hlai l sovang patih i hujung sang jara manghambēn sang balupyak patih mānak sang
11. pva vinaiḥ pasēk mā l vdihan hlai l sovang patih i vaharu mang-harap³² babak puvahija manghambēn sang karata patih
12. mānak sang havang kapva vinaiḥ pasēk mā l vdihan hlai l sovang rāma tpi siring i kalanglingan dāpu hyang tambir ibu
13. kalangan sang dili sang gnuk ibu randungan sang vintang i tampu-ran sang paman vinaiḥ mā l vdihan hlai l sovang rāma
14. i limus viḥkas sang hitam rāma maratā si talanḍang kalang pañja-raan i limus sang bandi kulasang³³ i limus sang balan
15. vinaiḥ mā l vdihan hlai l sovang sovang nāhan kvaiḥ nira tlas sang-sipta vinaiḥ pagēḥpagēḥ mvang vdihan mvang vinaiḥ manaḍaha
16. kambang maparabantin sahadhūpadipākṣatādi pinratistā ta sang hyang tēas tlas kṛtasangskāra inuyut rumuhun sa tka sira³⁴
17. tanamman³⁵ cihnānyan mapatih kasimā nikaing i limus mvang ing tampuran simā punpunana bhaṭāra i prāsāda i sugih manek ka
18. la rakryan kanuruhan dyah mumpung tinu ()ta ikanang savah ing tampuran ikang samaparṇnaha i sang karmmanya savah ka
19. rāryyān tapak mā l kapangajyanan tapak mā 2 ku 2 kavarigan tapak mā 4 atamān tapak mā 2 kasusurajyan tapa
20. k mā 7 variganya tapak mā 2 ku 2 mahāpiṇḍa tapak su 3 mā l ikanang maparṇnah i sang karmmanya śeṣa tapak

21. su 3 mā 2 yatikā maparṇnaha de basvacārva i bhaṭāra pratidina mvang āsābyaya³⁶ sakaparipūrṇākna bhaṭāra tambak
22. mah nurung parubungan pasajyan prakāra kunang asing umulahu-laḥ ikaing sima i limus mvang i tampuran nguniveḥ i
23. sugih manaik i dlāha ning dlāha jaḥ³⁷ tasmāt kabvat karmmakmanya³⁸ śirṇa³⁹ bhasmibhāvā ya salvir ning sarvvopadrava tmu
24. nya ring ihātra parātra⁴⁰ indaḥ ta kita bhaṭāra i śrī baprakeśvara brahmā viṣṇu mahādeva ravi śaśi kṣiti jala pavana
25. hutāśana yajāmāṇākāśa⁴¹ kālamṛtyu gaṇa bhūta sandyādvaya⁴² ahorātri⁴³ yama baruṇa kuvera bāsava yakṣa
26. rākṣasa piśāca rāma devatā pretāsura garuḍa kinnara gandharvva vidyādhara devaputra nandīśvara mahākāla nāgarā
27. ja vināyaka lor kidul kulvan vetan dikvidik i sor i ruhur sakveḥ ta devata prasiddha mangrakṣang ka
28. ḍatvan śrī mahārāja ing bhūmi matarām umasuk i śarīra ning vang kabaiḥtan kavnanng tinahēnan yan hana vvang
29. nya ya umulahulaha ikaing sima i sugih manaik i limus i tampuran nguniveḥ an lbu()ya⁴⁴ patyanantā
30. me⁴⁵ patiya tarung ring adēgan tampy()⁴⁶ i viringan⁴⁷ uvahi i tēngēnan ta vuh tēhēr
31. dagingnya ḍuduk hatinya sibittakan⁴⁸ vtanganya ḍudulaka pahangnya⁴⁹ vētvākēn ḍalammanya

FIRST MARGIN

1. patukan ning ulā biṣa⁵⁰
2. panganan ning mong pulirakna
3. yam⁵¹ (pa-
4. ra ring) tgal alapan ning glap
5. tanpahudan sampal(an ning)
6. rākṣasa sisihan ning vvil
7. sapavungvan
8. kuśikagarggametri⁵² kuruṣya
9. pātāñjala⁵³ suvuk lor
10. kidul kulvan vetan
11. i sor i ruhur sala

12. mbitakēn i hyang labai
 13. (tibā)ka i ing sāmū(dra) (ka)
 14. lammakan⁵⁴ ring davu(han)
 15. sang hyang dala(m
 16. dudutan ning tuviran sēngha
 17. pan ning vuhaya yata matya
 18. na ikang vang anyāya upa
 19. dravā ya ing devata ta
 20. tan tmū asāma
 21. liputan ni dhīra m' liha
 22. ing kanaraka tibā ring mahā
 23. rorava⁵⁵ klān de sang ya
 24. ma'ala alun de sang kingka
 25. ra p'gpitu atayan bi
 26. an bāpa ataya sangsā
 27. ra sajivakāla salvir

SECOND MARGIN

1. lara hiḍapa
 2. nya kelikingvang
 3. kadadiyanya, mavūka tan
 4. tēn ia, sār a, vkasa
 5. kan havu kerir
 6. mangkana tmahā ianika
 7. vang anyāya i nula('u)
 8. lah ikaing sima gūni
 9. velt an lbura ya
 10. || om namah śivāya ||

TRANSLATION

RECTO

1. || 0 || Let there be no obstacles || Let there be wellfare for all the worlds ! Let all beings be devoted to the good of others
 2. Let (all) stains be destroyed ! || Let the world be happy in all places ! || 0 ||

3. Hail ! The śaka year expired, 837, the month of Asuji, second of the bright half of the month, *mavulu*,⁵⁶ *pon*⁵⁷, wednesday, (the planet in)
 4. the south-east, (while) the lunar mansion Citrā (stood under) the deity Tvaṣṭā (during) the conjunction of Vaidhṛti. On this day (was bestowed) the favour of the illustrious
 5. great king, H. M. Dakṣottamabāhubajrapratipakṣakṣaya, on the *rakai Kanuruhan* (viz.) Mumpung⁵⁸, to mark out
 6. the v at is under Kanuruhan, *gavai l māṣa*, and its subservient village at Tampuran (wherefrom) is received *tapak*⁵⁹ *suvarṇa* 10 māṣa..... free-hold the dh
 7. each year⁶⁰, to be a for S. *giharmma*⁶¹ of the *rakryan*. (This⁶² is) the *prāsāda kabikvan*⁶³ at u manek. The object thereof is to.....
 8. go to meet the deity (*bhaṭāra*)⁶⁴ daily and to feed on that occasion all those people who engage themselves in the worship of the deity (*bhaṭāra*) (to obtain his) blessings.
 9.(the temple) of the *rakryan* at Sugih manek and that at Limus may not be trod upon by the Hon.
 10. three (viz.) *panguratan*, *tiṭip* (and also by) *tiruan*, *manghuri* and all the 'c' ¹¹ *manimpiki*, *halu varak*, *pangurang*.
 11. *pamṛṣi*, *pamanikan*, *maṇiga*, *loa*⁶⁵, *malandang*, *pa kalangkang*, *tapahaji*, *airhaji*,
 12. *juru gusalī*, *juru dagang*⁶⁶, *juru nambi*⁶⁷, *juru huñjamān*, *juru kutuk*, *juru jalir*, *juru judi*, *uṇḍahagi limus galuh*,
 13. *pangaruhan*, *vatu tajem*, *taji*, *pande mapayungan*⁶⁸ *kdi*, *valyan*, *paranakan*, *vidu*, *mangidung*, *juru padah*⁶⁹
 14. *sinagiha*, *tangkihulun haji*, *malutahan*⁷¹, *sambal*, *sumbul*, *vatak ri jro*, *singgaḥ*, *pamṛṣi*, All sorts of
 15. *lēbēlēb*, and so forth. 'collectors of royal taxes' (and) all *miśra-s*, para- interfere the
 16. *miśra-s* may not in with⁷³ temple at Sugih manek and that at Limus, evenso with their good and bad incidents (such as) the *arēca*-blossom that bears no fruit,

17. all sorts of punishments for abuses, all sorts of disasters (from) death by being attacked, death by being drowned, by being struck with lightning, pumpkin that creeps along the ground⁷⁴, blood spilt, corpse bedewed and so forth. All these may be interfered with only by the deity (*bhaṭāra*). Evenso, the traders shall here be defined in their numbers by the virtuous *rakryān*: gold-smiths, iron-smiths, copper-smiths, brass-smiths, three masters⁷⁵ (?) per free-hold; *macadar* three *pacadaran*-s; what is packed up, three bundles. What is carried (into the free-hold) by three masters of the buffaloes, 4 for each 'master' (are free);
21. ...goats, 8; eggs, 1 cage; transport-carts, 3 teams. All these things may not be touched for monetary profit (by 'collectors of royal taxes'). Even if their commodities
22. are *pikuled*, such as⁷⁶ (the commodities) of the dealers of clothes, (the dealers of copper-works)⁷⁷, and of those who come within city-walls to hawk with: cotton, *vungkuḍu*, copper, brass, tin, iron, unbolstered uncooked rice, *padat*, sesame oil⁷⁸, sugar,
23. ...safflower, (then) of all kinds of commodities which have been *pikuled* (is free) the fifth *bantal* for each 'master' of the *pikul*: (there are to be) three 'masters' per free-hold.
24. (All such things) may not be touched by the 'collectors of royal taxes', (evenso) the manorial rights and jurisdiction (of the free-hold), on the other hand, they shall take care of this edict regarding all such things.
25. If there is more in this defined limit, (then), from what is more than this defined limit, each surplus may be touched by the 'collectors of royal taxes'⁷⁹. Not
26. more⁸⁰ (may be touched). Moreover, as regards the making of black paints, spinning (?), purple-red paints, lights, lac, red paints (?), catching birds by laying snares, the making of
27. (wickerworks), the making of roofs, seizing fish with (?) *vungkuḍu*, the making of pots, repairing roads, the making of lime and so forth, (the profits of) all these may be divided into three parts: one part goes to the deity (*bhaṭāra*);

28. one part goes to the protectors of the *dharma*; one part goes to the 'collectors of royal taxes.' Such is the royal command defining business-transactions
29. obtaining in this (free-hold). The *rakryān* (then) presented gifts in ample measure to the great king, H.M. Dakṣottamabāhubajrapratipakṣakṣaya, (namely), gold.....*suvarṇa*
30. ...*māṣa* (and) *ragi*-cloth 1 set. To the *rakryān binihaji paramesvari*⁸¹ (were given) gold 1 *suvarṇa* 4 *māṣa* (and) 1 piece of skirt. To the *rakryān* Momahuma(h) of Gurumbangi (viz.) *Pu Uttara*⁸² (were given)

VERSO

1. gold 10 *māṣa* (and) *ragi*-cloth 1 set. (and) of Hujung (viz.) *da* (ng?) *Mri* (?) (received) gold 10 *māṣa* *ragi*-cloth The *raka* of Tagaran (viz.) Bagal
2. *dyah* (received) gold 10 *māṣa* (and) *ragi*-cloth 1 set. All the *juru*-s of Kanuruhan, the *juru*(s) of the united body of the *nāyaka*-s, (the *juru*) of Mangrangkipi
3. *ran*⁸³ ...of Uñjalan, the (a) *raja* (?) *Sang* Ragagar, the *juru* of Lampuran ... (?) *Sang* Brat (viz. *Pu Aḍo*, the *juru* of the *vadvā* rare (viz. *Sang* Rabanir, both the *juru*-s of Mangrak (viz. *Sang* Labdha⁸⁴, the *amasangkalan*⁸⁵ (viz.) Kanovava⁸⁶ all (and) in ample measure : (of them) received gold 2 *māṣa* (and) *ragi*-cloth 1 piece, each in particular.
5. *mapatih*-s of the judicial court (?),⁸⁶ the *patih* *Paivat* All the *idu*,⁸⁷ c ii of n (viz. ?) Mahz (the *patih* of ?) Mangha ilēn⁸⁸
6. *ngyan* (viz.) *sang* Partha, all the *manava*-s (viz.) *sang* Hiranaya, the *patih* of Kava (viz.) the *parujar* of Bungkal (viz. ?) the judicial court Kilung, *juru* of the village
7.*sang* Sanggama, the *gusti* (viz.) *sang* Rur put, the *maniga* *sang* Loka, the *manulisan*⁹⁰ (viz.) *sang* Prakasika, the *amkan*⁹¹ (viz.) *Kbak*, the *juru* of Bva (viz.)
8.all (the) 1 *māṣa* 1 of n received (gold) (and) piece of cloth, each in particular. The *vahuta* of Panbahan (viz.) *Si Bujil*, (the

- vahuta* of) Vungkal raya (viz.) *Si* Kucup, (the *vahuta* of) Pakam-banga(n) (viz.)
9. *Si* Manghambèn, *parujar* o the *patih* (viz.) *Si* Lampuran⁹² (viz.) *Si*.....
.....the *parujar* of Kavangyan (viz.) *Si* Rundā, the
.....all
10. (in (of them) received (gold) 1 *māṣa* (and) 1 piece of cloth, each
particular). The *patih* of Hujung (viz.) *sang* Jara, (the *patih* of?)
Manghambèn (viz.) *sang* Balupyak, the *patih* (of) Mānak⁹³ (viz.)
sang.....
11. all⁹⁴ (of them) received in ample measure (gold) 1 *māṣa* (and)
1 piece of cloth, each The *patih* of Vaharu (viz.) *Sang* Harap,⁹⁵
(the *patih* of?) *Si* (viz.) *Pu* Vahija, (the *patih* of?) Manghambèn
(viz.) *Sang* Karata, the *patih* (of)
12. Mānak (viz.) *Sang* Hayang; all (of them) received in ample
measure (gold) 1 *māṣa* (and) 1 piece of cloth, each The in ample
neighbouring places: (the *rāma*-s) of Kalangirga⁹⁶ (viz.)
hyang Tamvir, the mother of
13. Kalangan, *sang* Dili, *sang* Gruk,⁹⁶ the mother of
sang Vintang; (the *rāma*) of Tampurañ (viz.) Randungan (and)
these received (gold) 1 *māṣa* (and) 1 piece of cloth, each. The: (all
of Limus: the *vinkas* (viz.) *Li*ta⁹⁷ ; the *rāma* *marata* (viz.)
14. *Si* Talandang; the *kalang* *panjaraan*⁹⁷ ; Lim is
the *kulasangi*⁹⁸ of Limus (viz.) *sang* Balan of it (viz.) *sang* Bañdi;
(all these) received (gold) 1 *māṣa* (and) 1 piece of cloth,
15. particular. Now all of them, after the conclusion of each in
different sums of money and cloth, were given foods to eat. receiving
.....with flowers and other offerings with frankincense, light,
16. tered grains, and so forth, was set up *sang* *hyang* Tēas. After unbols-
consecrated and circumbulated (the *makudur*?) step, e' forward it was
to implan t (is) sign t at
17. the village-grounds at Lir-us by the *patih* have been marked out
in subservience to the deity (*bhaṭāra*) of the temple at Sugih
manek.
18.the
fields at *rakusan* Kanuruban (viz.) *dyak* Mumpung..... the *savah-*
karmman, *savah-* el's, for the (person) set apart for *sang*
ya-s n d

19. total number (of their) wives⁹⁹ *tapak māṣa* 1, for the united body
of the *pangajyan*-s¹⁰⁰ *tapak māṣa* 2 *kupang* 2, for the united body of
the *variga*-s *tapak māṣa* 4, for *atanān*(s)¹⁰¹ *tapak māṣa* 2, for the united
body of the *susurajyan*-s¹⁰¹ *tapak*
20. *māṣa* 7, for their *variga*-s *tapak māṣa* 2 *kupang* 2: the total is *tapak*
suvarṇa 3 *māṣa* 1. The (amount) set apart for *sang* *karmmanya*-s, in
the end, was *tapak*
21. *suvarṇa* 3 *māṣa* 2. These are now to be set apart for ashes¹⁰²
and *caru*-offerings to the deity (*bhaṭāra*) everyday and to meet the
expenses (?) for the deity...
22.—¹⁰³ and all sorts of *saji*-offerings. What now concerns is:
whoever disturbs the free-holds at Limus and at Tampuran and at
23. Sugih manek up to the remotest future, as the result of his deeds
he may be destroyed and burnt to ashes; he may experience all
sorts of
24. troubles in this world and in the next. "Be gracious, you gods
of the auspicious Baprakeśvara, Brahmā, Viṣṇu, Mahādeva, Sun,
Moon, earth, water, wind,
25. fire, the sacrificing host, ether, Time, Death, *gaṇa*-s, *bhūta*-s, the
two twilights, day and night, Yama, Varuṇa, Kuvera, Vāsava,
Yakṣa-s,
26. *rākṣasa*-s, *piśāca*-s, the deity Rāma, *preta*-s, *asura*-s, Garuḍa, *kinnara*-s,
gandharva-s, *vidyādhara*-s, the sons of deities, Nandiśvara, Mahākāla,
the king of serpents,
27. Vināyaka, north, south, west, east, all quarters of the nether-world
(and) of the upper-world, also all deities¹⁰⁴ who are known to protect
the
28. *kraton* of the illustrious great king of the country of Matarām,¹⁰⁵
(and those who) penetrate into the body of all men without being
restrained! If there is any person
29. who disturbs the free-holds at Sugih manek, at Limus (and) at
Tampuran, and also who destroys these he may be killed by you
30.he may be killed! He may be pushed on the frontside, he
may be struck on the left side, again on the rightside.....thereupon
31. his flesh (may be eaten up), his heart may be rooted out, his

belly may be ripped open, his voice (?) may be choked up (?), his entrails may be drawn out,

FIRST MARGIN

1.he may be bitten by the poisonous snake,
2. devoured by the tiger, whirled round and round by.....
3.when
4. (he goes to) the *gal*-fields, he may be struck by lightning
5. without (obtaining the showers of) rain, he may be torn into pieces by
6. the *rākṣasa*-s, he may be pushed on the side by the titan,
7. while standing on.....
8. Kuśika, Garga, Maitrī, Kuruṣya,
9. Patañjala, the protectors (?) of north,
10. south, west, east,
11. of the nether-world (and) of the upper-world ! He may be
12. strangled (?) by all gods, he may be
13. thrown into the ocean to be
14. dipped into the (waters of the) dam,
15.into the depth (of the water),
16. to be wounded by the *tuviran* and caught
17. by the crocodile ! Thus dies
18. the unrighteous person who
19. creates troubles for the deity (of the free-hold) ! He
20. shall not experience tranquility and
21. enjoy¹⁰⁶ steadfastness, (but) shall turn back
22. to hell and fall into the *mahā-*
23. *raurava*-hell to be cooked by the
24. servants of Yama (and) struck by the servants
25. (of Yama) ! Seven times may be destroyed the
26. image of (his) father : it may be destroyed from (this) world !¹⁰⁷
27. As long as he lives,

SECOND MARGIN

1. he may experience all kinds of sorrows :
2.his (re-)incarnation may be
3. abhorred by men, he may be furiously attacked without

4. experiencing tranquility, and lastly,
5. his ashes may be blown away !
6. Such is the fate of the
7. unrighteous person who disturbs
8. the free-hold and
9. who destroys this (free-hold) !
10. || Om ! Salutation to Śiva. ||

FOOTNOTES

1. *OJO*, p. 37.
2. *Notulen*, 1893, p. 28.
3. *Rapp.*, 1911, p. 60 ; *OJO*, p. 37.
4. For literature on the stone, see references in Verbeek, *Oudheden*, pp. 298-301.
5. *BEFEO*, 45 (1951), p. 8 f.n. 1, p. 44.
6. Read : °tanira°. cf. *OJO XXXI* : 1.
7. Read : °sam.
8. Skt : °yā.
9. The correct skt. form is : āg°.
10. Damais : citra°.
11. Read : vaidhṛti°. Damais : vedhṛ°.
12. Read : °ṣṭā.
13. The correct skt. form is : °sa.
14. Damais : panggu°.
15. kopāpapurānya [K].
16. uḅyāpāra. [K].
17. Skt. : °āṣṭa.
18. Better : ing.
19. The duplication of the consonant is due to its contamination with the following vowel.
20. This is usually spelt as : *usi*.
21. Read : °bon°.
22. This is usually written as : °tay°.
23. We find in other records : °rmas°.
24. sangkū [K].
25. nā [K].
26. In some inscriptions (*TBG*, 65, p. 238 ; *OJO XXXI*) we find here *mangke luirarya*.
27. Read : soddhāra.
28. mama° [K].

29. Skt : ājñā.
30. Read : pagēh°.
31. Usually written as : tanēma°.
32. For sāgi, K. om.
33. sathapira re reads pati.
34. This is [K].
35. Probably usually written as : tanēma°.
36. Read we have to read : āyā°.
37. Read : yah.
38. Skt : °kna°.
39. śirṇa or śirṇṇa.
40. The correct Skt. form shall be : ibatra paratra.
41. The rect Skt. form is : yajamānā°.
42. Skt : °dhyā°.
43. In Skt. this is grammatically incorrect. We should have : °tra.
44. Read : Ibu(r).
45. uma [K].
46. Read : °py(al).
48. Read : sēbita°.
49. Read : °hung°, cf. TBG, 67, p. 210, 1.12.
50. Skt : bi°.
51. Read : yan.
52. The correct Skt. form is :
53. The name is : pa nja° °gargamaitri.
(kō)lerna° = the usual ji.
54. This is the usual form.
55. Mal.-Polynesian Old-Jav. spelling for : raurava.
56. A al day of the six-day week.
57. Mal.-Polynesian day of the five-day week.
58. signification is mentioned below in v° 18.
59. It appears to be here is uncertain. All together ? See its use in v° 19-20 below.
60. A religious foundation.
62. Namely : the dharma.
63. Lit. 'a temple (with a) cloister'
58 (1924), p. 217. See Krom in *Meded. Kon. Ak. v. Wet. Afd. Lett.*
This ma
64. y refer to Śiva.
65. lica ?
66. Elsewhere : tuha dagang.
67. Elsewhere : tuha nambi.
68. The names of the temples.
70. This appears to be the
71. Amok-madag same as : salyut, saluit, etc.
72. Elephant-riders.

73. Lit. tread upon.
74. The phrase is usually translated in this manner, but the association of preceding and following words makes this rendering a little isolated from the context. It is, of course, possible that the phrases have been carelessly arranged or that we do not understand the real meaning of them.
75. The reading is doubtful, but the above meaning is warranted by other inscriptions.
76. In several other inscriptions (e.g., the Vanagiri inscription of 825 Śaka in TBG, 74, p. 288 ; Copper-plates of Central Java, dated 829 Śaka, published by Van Naerssen ; copper-plates of Singasari of 851 Śaka in TBG, 65, p. 237 ; OJO XXXI : r°. 27, etc.), we find at this place kadyanggā and this has probably been intended here.
77. This filling up is supported by several inscriptions.
78. The reading of the text is doubtful, but in some inscriptions we find at this place lnga.
79. sobāra haji appears to be a mistake for so(d)dhāra haji of other inscriptions.
80. I suppose ahikana to be the corrupted form of adhikana.
81. Over the title, see Stutterheim in TBG, 65, p. 208 ff ; TBG, 75, pp. 456-460 ; and Krom in *Geschiedenis*, p. 193. This is a combination of Mal.-Polynesian and Skt. titles and may refer to the first queen of the king. The word rakryan appears to denote here a rank-title and not an official title.
82. Skt. sandhi-rule has been applied here. A rakryan momahumah of Guru(m)bangi has been referred to in 80.25.
83. The use of vadvā rarai after juru cautions us that it may not be a geographical name after all, which is otherwise known.
84. In the copper-plate of the Museum of Solo (OV, 1922, Biji. L.), we find one Ladga who appears to be a juru of Mangdakat. One name appears to be misread.
85. This title also appears elsewhere, e.g., in the copper-plate at Solo, r°. 6 (OV, 1922, Biji. L.), but its significance is not known to me.
86. Or, is it a place-name ?
87. Personal name is without pu, si or sang seems dubious.
89. In OJO XIX : v°. 14, this appears to be a title.
90. Buddhist jurists ?
91. Apparently a class of scribes.
92. Apparently the same as mapkan.
93. If the above translation be correct, the adoption of a geographical or official title as personal name would appear interesting.
94. This title may be interpreted in several ways and has already been discussed in connexion with the copper-plates of Manggung, 802 (?) Śaka.
95. pua appears to be the remnant of kapua.
96. Mangharap appears to be a misreading for above.
Several alternative translations are possible here, as one or the other name is deemed to be a case in apposition with the other.

97. The function of this officer is not known to me. The reference to *pañjaran* indicates however that he may be connected with a prison-house.
98. The function of this officer is not known to me.
99. *kaṭāryyan* appears to be the corrupted form of °*bhār*°. Otherwise we have to postulate that *vāryyan* or *vāri* is a class of people.
100. Spiritual teachers or instructors.
101. Apparently a class of people with religious functions.
102. The word *basva* may stand for *Skt.* *bhasma* (ashes) It is interesting to observe in this connexion that packets of *bhasma* or ashes are distributed even today, particularly in the South Indian temples.
103. These two words are not known to me.
104. Stutterheim (*TBG*, 67, p. 188) thinks that *devata prasiddha* refers to 'dead kings.'
105. This is the first mention of this formula in an old-Javanese inscription, and it persists in a slightly different form at least up to 869 śaka. cf. *OJO* LII : v°. 5 ; Krom, *Geschiedenis*, p. 168.
106. Lit. 'be covered up with'.
107. In Old-Javanese inscriptions, this line occurs only a few times.

LXXXV

COPPER-PLATE OF KIRINGAN (JATIBĒDUG)
ŚAKA 839

This copper-plate is now preserved at the Museum of Jakarta under no. E 64. In *JBG*, 1936, p. 191, it is stated under E 64, that it is fragment of a copper-plate inscription from 939 śaka. The plate is nearly square (length 19×19.5 c.m.) and had 14 lines of writing in Middle-Javanese script. The reverse side of the plate is unwritten. It was purchased through the intermediary of Mr. Ir. Moens from Jatibédug, near Ngaben in South Jogjakarta. The record has not yet been fully edited. The beginning has been transcribed by Damais in *BEFEO* 47 (1955), p. 51. It bears the Śaka year 839. According to Damais, the exact date corresponds to 14th Nov., 917 A.D.

TEXT

- 1 a 1. || svasti śakavarṣātita 839
kārtikamāsa tithi dvādaśi
kṛṣṇapakṣa. tu. u. śu.....
2. pu sāhitya anak banua i
vuga vatēk pēar. umanugrahai
ikanang vanua i kiri

TRANSLATION

1. Hail ! The śaka year past 839, the month of Kārtika, twelfth day of the dark half of the month, *tunglai*,¹ *umanis*,² Friday. (On that day)
2. *Pu* Sāhitya, resident of Vuga under Pēar showed favour to this village of Kiri.

FOOTNOTES

1. Mal.-Poly. day of six-day week.
2. Mal.-Poly. day of five-day week.

(1955), p. 51. According to Damais,⁴ the Śaka year of the inscription corresponds to 12th July, 919 A.D.

LXXXVI

COPPER-PLATES OF LINTAKAN
841 ŚAKA

This inscription belongs to the reign of king Tulodang and has been incised on a set of three copper-plates. It is a matter of great regret that the exact find-spot of this record is not known. It is noteworthy, however, that most of the geographical names of this inscription, so far as they can be identified, occur in the border-districts of Southern Kedu and Northern Jogjakarta. It is probable therefore that the inscription originally belonged to this region.¹

The record was in the possession of *pangeran ngabehi* of Jogjakarta who presented² it to the Batavian Society in 1865/66. It is a very lengthy inscription and measures 56×25 c.m. approximately. It is engraved on one side alone of each of the three plates which appear to be made up of copper-alloy. The true import of this record was not realised for a long time owing to the doubtful arrangement of letters by Cohen Stuart in a particularly important line, but the ingenuity of Dr. Poerbatjaraka³ has cleared the mystery and we now know that king Tulodang of Central Java, whose known dates range between 919-921 A.D., created free-holds at Kasugihan and other places for *caru*-offering to his father cremated at Turumangambil. It also appears from this inscription that the headmen of the village had certain amount of control over property. This becomes evident when we consider that the king marked out forests at Lintakan and Tunah (pl. 1 : 2) without reference to anybody, but in founding free-holds on the *sawah*-fields at Kasugihan, he had to purchase the lands by money (pl. 1, ll. 11, 13, 16).

The transcription and facsimile of this inscription have been published by Cohen Stuart in his *KO* where it bears no. I. The opening section of this inscription has also been transcribed by Damais in *BEFEO* 47

TEXT

- I. 1. svasti śakavarṣātita⁵ 841 śrāvaṇamāsa tithi dvādaśi⁶ śuklapak-
ṣang,⁷ mavulu, umanis. somavāra, mūla⁸ nakṣatra, nenṛti.⁹
devatā vaidhṛti yoga, nairitideśa, irikā¹⁰ divasa śrī ma
2. hārāja rakai layang dyah tlodhong¹¹ śrī sajjanasannatanuraga¹²
tanggadeva¹³ sumusuk. ikana¹⁴ alas. i lintakan. vatak. malin-
taki, muang alas. i tunah¹⁵ vatak. sinapan.¹⁶ muang hanata
sukan.
3. i vru vatak. magañjar. i marhyang, parṇahanya umuayana
ikanang sima, hanata sawah i kasugihan. tampah 1 vetan
nikanang lmaḥ i tunah muang i lintakan, yata vinli. mahārāja
irikanang rāma i kasugihan.
4. virak¹⁷ kā i dhā 13 mā 6 yata matēhēr. milu sinima paknānya
(?) carua i caitya ni yaya(h)¹⁸ śrī¹⁹ mahārāja i turamangambil,
ikeng lmaḥ. sinusuk lmaḥ kidul ni turus ike, kmitan. i mamrāti
tilimpi
5. k ike, kunang matangyan nilu²⁰ taṇḍa rakryān. kabeh kinan-
nān. pasak pasak. mua(ng) parujar nira, yathānyan. pari-
pūrṇa²¹ kasusukan ikanang sima mapagēha tkā i(ng ?) dlāha
ning dlāha, yata matangyan. mangke uni nikeng
6. prasasti²² inangśēan. taṇḍa rakryān. kabaiḥ pagē-pagēḥ sabya-
vasta²³ ning manusuk. sima, hino rikang kāla pu ketudhara
mañimantaprabhā prabhu śakti trivikrama, vḍihan pilih
magēng yu i mas. su i mā 4 rakai halu
7. pu siḍdok, rakai sirikan. pu havang, rakai vka pu kirana
inangśēan. vḍihan. kalyāga yu i mas. mā i, ing sovang sovang,
mamrāti pu ḍapit, tilimpik. pu paṇḍamuan, inangśēan. vḍihan.
ambay ambay. yu i
8. mas. mā 4 ing sovang sovang, samgat. momahumaḥ pikatan.
pu kambaladhara, inangśēan. vḍihan. sulasiḥ yu i mas. mā

- 8 tiruan²⁴ pu cakra inasēan. vđihan. ambay ambay. yu 1 mas. mā 5 halaran. pu vihikan. pala
9. rhyang pu balandung, dalinan. pu parbvata, manghūri pu teja, pangkur. pu jayanta, tavān. pu sena, tirip. pu harivangsa, vadihati pu nanggala, makudur. pu dhanuka, kapua inangsēan. vđihan. ambay ambay. yu 1 mas. mā 4 ing so
10. vang sovang, sang²⁵ sinapan.²⁶ maka vanua ikanang ri tunah sang pangganuan,²⁷ inangsēan. vđihan. ambay ambay. yu 1²⁸ mas. mā 8 manglintaki pu savitra, inangsēan. ken. vlah 1 mas. mā 8 tuhān. i vadihati, 2 miramirah pu sudanta anak ba
11. nua i miramirah, mangrangkapi sang lbur. poh su²⁹ vikasita anak banua i datar. vatak. datar, tuhān. i makudur. 2 lingo sang manghandul. anak banua i kinaling kabinihajyan, mangrangkapi sang manglage anak banua i pulung vata
12. k. makudur. vahuta hyang kudur. lumaku man(u)suk, i vadihati si vada, anak banua i sumbhāgi vatak. panghrēmban. i makudur. si mangantus. anak banua i jurungan. vatak. pagar vsi vinehan. vđihan. rangga yu 1 mas. mā
13. 4 ing sovang sovang, parujar. i hino kandamuhi sang kasura (?), anak banua i vungkuđu vatak. kilisan,³⁰ parujar. i halu visāga savidyānigi,³¹ anak banua i hilyan. vatak. padlagan, anurat. i hino ing pangujaran. vu
14. ngkal. varāṇi sang śuddha anak banua ing kabikuan. ing kamyang ing jantur. parujar. i(ng ?) sirikan. hujung galuh sang tatva anak banua i srāṅgan. vatak. srāṅgan, parujar. i vka viridih sang kirtadhara anak vanua i huntu vatēk. pu (hu ?)
15. taddhaṇu, parujar. i tiruan.³² sumuḍan. sang prājña anak vanua ing kabikuan. ing siddhakāryya mangasē i dhiyang, pradeśa ni vungandāṇu parujar. i halaran. sang adigama anak banua i jahayan. vatē
16. k. halu parujar. i palar. hyang sang mañca anak banua i sumuḍa vatak ēḍengan.³³ parujarā i dalinan. sang trisarāṇa anak banua i muntang vatak. upit. parujar. i pangkur. didēlan.³⁴ sang a

17. dik. anak banua i rakadut. vatak. rannyā, parujar. i habā(nga)n aluk. sang nirmmala anak banua i manggulungi vatak. manggulungi parujar. i tirip. sang štanggīl anak banua i
- II. 1. mataram. i kamanikan. vatak. kahulunan. parujar. i mamrati turuhan. havang ananta anak banua i kabanyāgān. ing galuh parujar. i tilimpik. vkavka si pavana anak banua i
2. vuga vatak. pēar. vinehan. vđihan. rangga yu 1 mas. mā 1 ing sovang sovang anurat. i mamrati krp. sang ludra anak banua i mandahi vatak. mandahi anurat. i tilimpik. patilaman. sang khaṭvāṅga (ladvāṅga ?)
3. anak banua i kahuripan. vatak. pagar vsi vinehan. vđihan. rangga yu 1 mas. mā 1 ing sovang sovang vahuta i mamrati priḥ si godhā anak banua i talaga³⁵ vatak. mamrati vahuta i tilimpik. jukuter.
4. si deva anak banua i vērchnya vatak tilimpik. vinehan. vđihan. rangga yu 1 mas. mā 2 ing sovang sovang pihujung i pangkur. si manda anak banua i lua vatak. lua pihujung i tavān. lua sukun. anak banua i lua
5. vatak. tañjung, pihujung i tirip. panavungan. anak banua i panavungan. vatak. tirip, vinehan. vđihan. rangga hle mas. mā 1 i sovang sovang, vahuta kahulunan. dumling turuy. si bikrma anak banua i skar amvay. pu
6. npunan. i tangar. patih gilikan. si munḍi rama ni vagad. patih tigang sugih si cakēr. rama ni ratha patih panggil. si balikuh vinehan. vđihan. rangga yu 1 mas. mā 1 ing sovang sovang. anakbinya kapua vinehan. ken.
7. vlah 1 ing sovang sovang parujar ning patih gilikan. sagahu³⁶ rama ni dungis, parujar ni tigang sugih si knoh rama ni vanayī parujar ning patih panggil. si vērē rama ni taśah (?) vinehan. vđihan. rangga hle 1 map.³⁷ ku 2 ing sovang sovang rāma māgman. ing
8. kaśugihan. kalang si valavo rama ni ravi tuha vanua si jatung rama ni gunu,³⁸ gusti 6 (?) si padma rama ni vrēl. si ranggēl. rama ni bukat. syanggirā rama ni lalati³⁹ si rēsi rama ni pahing si jambhala rama ni gayuk. vinkas. si kpu rama ni gyak. vinehan. vđi

9. han. rangga yu l mas. mā l i sovang sovang anak inya vinehan. ken vlah l ing sovang sovang variga si parasi ni vugēl. parujar. 2 si bamaña rama ni nek. si bkyah rama pacang (?) vinehan. vdiha rangga yu l mas. l ing
10. sovang sovang anakbinya kap a vinehan. ken. vlah l sovang sovang rama aratā si tanggul. rama ni narā rama r gavul. Vine an. mas. l i 2 ing sovang kalang i lintakan. si kunje rama ni sub i gus 6 si ka
11. yuara rama ni kpu si vgil. rama ni varangan. si deva si rama ni cabur. tuha lanua si māhi rama i baś bayatū guvinda rama ni jo vinehan. vdiha rangga yu l mas. si sovang sovang anakbinya kapua
12. vinehan. ken. vlah l ing sovang sovang parujar. 2 si śanti ra mangiring si lakṣaṇa rama ni kamving vinehan. vdiha rangga yu l mas. ku 2 ing sovang sovang anakbinya vinehan. ken. vlah l ing sovang sovang variga si pamvi kapua
13. rama ni ti vinehan. vdihan. rangga hle l mas. ku 2 mu variga rama ni ksil. huler. si java rama ni bari tuha 6 (?) si gomanta rama ni pahēhan. si vahu rama ni si janggi si rēgik. rama ni buddhi marhyang i dihyang sang biru
14. t. rama ni vajang marhyang ing jamvu si ca dra rama ni vadi marhyang i samadi punta unes. marhya g ing putar si rama ni mañcing tañning kalang i tguñ rama ni ndikan. ranō apantil. si pulakas rama ni baddha rama matuha si a
15. hi rama ni limvang rama maratā sang kalyāna rama ni tapa kapua vinehan. mas. ku 2 ing sovang sovang kalang i si mvohok. rama ni krānta gusti 3 si añjing rama ni ndur si lēga rama ni nandaka
16. si pañjol. rama ni baśu tuha banua si sarvva rama ni pra ana vinkas. si gujil. ra na ni yovana vinehan. vdihan. rang(g)a yu l mas. mā l ing sova g s rang anakbinya kapua vinehan. ken. vlah l ing sova g sovang par ar.
17. 2 si tarah rama ni mdang rama ni ayi vinehan. vdihan. rangga yu l mas. ku 2 ing sovang sovang, anakbinya kap a v ch a.

- ken. vlah l ing sovang sovang variga si buru rama ni mundiki vinehan. vdihan. rangga hle m pa
18. vah si bār ra(ma) ni uduh huler si muk. muk. rama ni ndoloh verēh 2 si mangalap. hunur. rama maratā si kakivangi si mbēyēng⁴⁴ rama ni kupu vinehan. mas. ku 2 in sovang sovang, kalang i vra si ges.
19. ri bini gusti 6 si h rama ni kpu si vanga, si gar-jita, si añjol ram ni cangkak. tuha banua si lakvan. rama ni kucyak. vinkas si palaku vinehan. vdihan. rangga yu l mas. mā nya kapu(a) vineha ken. vlah l ing : nya kapu o ing, anakvi⁴⁵
20. 2 si lēv rama ni bari lutung⁴⁶ re a ni un ik. sovang sovang, parujar. rangga yu l mas. 2 ing sovang sovang, vinehan. vdihan. ku anakbinya kapua vinehan ken. vlah l ing vang sova garu ra ia
- III. 1. 2 v ing variga si ur ni samvi vinehan. hle l mas. ku huler. si luka ram ni dāha vinehan. mas. ku 2 sāmā⁴⁷ tpi sirig um. silu pinakasākṣi rikanang susukan. sīma rāma i savyan g sti si anggu rama ni gi h kalang si nek. rama ni dalihan. parujar. i luting rama 2. le drngil. rāma i luitan. kalang si hiri rama ni datti parujar. ni si kaṭṭu rama ni kuśala si dagū rama gih si sungkul. rama ni kodo. gus(t)i ni blyah kalang i tigang su
3. i kuring rama ni balam. parujar. si kdangan. kalang i pa si btah rama ni tarima tuha banua si kañti kal arang si parujar. si datang m ni rubuh. igas. anu i gilikan. kalamvuay. parujar. i hñ. rama ni dur si knoh ama ni vanayī kē g i
4. ri si si tarkha ra a kalavukan. si ana rama ni darā g si si tarkha ra a godhi parujar. si glo ikanang kalang u ti tuha banua kabai ing tpi si ing vinehan. an. ti mas. ku 2 ing s vang sovang, ikanang parujar. vdihan. rangga yu o ka
5. baih kapua vineha rangga hle l mas. l 2 (ng) sovang rama turuma ge vil. milu pinakasākṣi si rama ni bhukti kalang si arta rama ni dhyāna varana vdihan. angga yu l as. 2 ing s vang vine ra m ku sovang o anakbinya aif

6. r. ken. vla(h) ling sovang sovang parujar. si padma vinehan.
vdihan. rangga hle 1 mas. ku 2 samangkana ikanang rarai
lakilaki vadian. dinūman. p. ak. ātak. a akupang iehan
vsi kāyānurūpa atapukan. milu r. ang sujukan.
7. sima si rahulu ra ra r. marisa ak ba i paglutan.
tiru ra u si marūm. rama ni tarima an i ka i kat
vatak mata am. si piñjung. ram i ni n. anak
mangēvel. vatak. anggul. si pa a ghura an. ik banu
a i vengkal. vatak. d. an. si alilu an. anua i
vatak. panggil. hyang si bisa a anak banua pakalangkyangan.
vatak. pagar vsi si lamayung anak anua i v. vatak.
vatuvatu pinda atapukan.
9. prā a 3 hop rarai vinehan. pirak. dhā 1 kinabaihanya
vanya vinehan. pirak. mā 1 kinabaihanya, pininang mav. tarim-
marēbung muang ri vulung vinehan. pirak. mā 8 ing u i
savanua, muvaḥ sang virēḥ i kaṣugihan. savanua
10. milu mavuay. vinehan. pirak. mā 2 tlas saṣipta
pasik. pasak muang saji masamakṣa sira kabaiḥ i kanang
lmah i kunah vāhu sinima umunggu i at. ma anap
manginum. maparimvangi ma galih i anu mas. m ng u
nikanang ka an m k krama
11. ngan hadangan. prāna 4 ma ilya pirak. i 5 mā
tikyukat prāna 3 anung kinon. mahārāja humarēpa ing saviji
kangan. sang pakuvangi pu bañjua anak banua i kanang
vatak. pangkuvangi muang sira tangkil. pu vu kandang
12. nji anak banua i tērenēḥ vatak. tangkil. luiḥ nikanang i inum.
tuak. siddhu. ciñca samangkanang padahi tuvung n
brkuk. gandi rāvaṇahasta sapariskāra. ikanang rēgang
paripūrṇa irikanang sorai ping nam tabiḥ mangdi pangan. inum.
13. ri sa(ng) vahuta hyang kudur. makalambi masinghil.⁵¹
yu 1 sumangaskāra sang hyang vatu s. ia umunggu ydihan.
vitāna humarēp. baitan⁵² as sang prakvivaka kaba o ning
ggū lor ning vitāna ikanang patiḥ muang. anang rā ih umu-
14. ma rarai matuha lakilaki vadian. umunggu kidul g
saji sang hyang vatu sima vdiha i ra gg i yu 5 mas. nin vitāna,
ar n zē m sang

- hyang brahmā vdihan. rangga yu 1 mas. mā 1 bras. ring tam-
vakur. sadāngan. mas. mā 6 vsi urā 5, vsi vsi prakāra
15. vadung patuk. rimvas. lukai tēvēk. punukan. kulumi kurum-
bhāgi kris. laṇḍuk. saviji sovang linggis. 5 vangkyul. 1 tamvaga
srakāra⁵³ padyusan. tahas. saragi paganganan. inuman. sada-
maran.⁵⁴ saviji sovang kampil. 1 bras. pa
16. da 1 vsi ikat. 10 (1 ?) tanḍas ning hadangan. 1 kumol. 1
caru skol. dinyun. papras 2 salimar.⁵⁵ tulu(ng ?) paargha
pañilih galu(h) 2 hayam. hirēng 5 hantriṇi 5. pañcopacāra
glēpung putiḥ tuning⁵⁶ kamvang gandha dhūpa dipa jnu, nāhan.
luiḥ ni
17. kanang saji, vinong ta bhaṭāra brahmā pinakadevasākṣi i sang
hyang vatu sima matēhēr. mangañjali mamūjā i sang hyang
brahmā manghanākan. sāpatha⁵⁷ i sang hyang vatu sima ling
nira indah bhaṭāra brahmā sang hyang prithivī⁵⁸ āpya
teja bā
18. yu mīkāśa⁵⁹ lor. kidul. kuluan. vetan. i sor. i ruhur. sang
hyang rāhina vngi sang hyang deva śukṣma⁶⁰ sakvaiḥ ta bhaṭāra
ki pramāṇa⁶¹ yāṇa bāna vuang umulahulāḥ ikeng vatu
sima patyananyu id i
19. i patiḥ te panoliḥa vuntat. te tinghala i likuran. tampyal.
i virangan. uvahi tēngannan. tutuḥ tunḍunya blaḥ tapālanya⁶¹
sbittakan. vtangnya rantan. usūnya vtukaan. dalamnya
ḍuḍuk hatinya pangan. daging
20. nya inum. rāḥnya tēhēr pēpēddakan. vkasakan. havu kerir.
tibākan. ing mahārora klān. i kavaḥ sang yama saluir
ni(ng ?) lara hiḍapannya, kadi lavas sang hyang candrāditya
pumungluhi⁶² aṇḍabhuvana mangkanā lavasanya
21. n. tmukaan. sāngsāra avaknya rabinya anaknya putunya
puyutnya anggasnya nāhan. li(ng)nira panghanākan. sapatha⁶³
matēhēr. mamantingakan. hantlū manēkēk⁶⁴ gulū ning hayam.
ling nira indah bhaṭāra kadyangganike hantlū tan. va
22. luy. i kurunganya samangkana ikeng hayam. tan. valuyā
matpung gulunya mangkanā tmahanani kanangnguag umu-
lahulāḥ suṣuk ning kudur. sāngsārā ataya śakulagotranya
kavaiḥ, ikana sang masīma svasthā dīrghāyusa. astu (.)

TRANSLATION

- I. 1. Hail! The Śaka year expired, 841, the month of Śrāvaṇa, twelfth day of the bright half of the month, *maṇuḥ*,⁶⁵ *umanis*,⁶⁶ Monday, (while) the lunar mansion Mūla (stood under) the deity Nīrti (during) the conjunction of Vaidhṛti in the south-east. At this time, the illustrious great king,
2. the *raka* of Layang, *dyah* Tlodhong Śrī Sajjanasannatānūrāga (o)(t)unggadeva marked out the forest at Lintakan (which was) under Malintaki, and the forest at Tunah under Sinapan. Moreover, there was also the marking out (of a region)
3. at Vru (which was) under the *magañjar* of the *marhyang*. These were in connexion with the foundation of a free-hold. There were also irrigated lands at Kasugihan (measuring) *tampah* 1, in the east of the lands of Tunah and of Lintakan. These were now bought by the illustrious great king from the *rāma* of (the village of) Kasugihan
4. for silver 1 *karṣa* 13 *dharāṇa* 6 *māṣa*. These were then accordingly marked out into free-holds with the object of offering *caru* to the *caitya*⁶⁷ of the father of the illustrious great king (cremated) at Turumangambil. The lands (which) were marked out were the lands to the South of Turus (and) these are to be protected by the *mamrāti* (and) the *tilimpik*.⁶⁸
5. Moreover, in consequence of the coming of all the *taṇḍa rakryān*-s, they were given presents in ample measure with their *parujar*-s (and), according to custom, the free-hold was completely marked off (and) was confirmed for the remotest future (i.e., for ages). These are the reasons for such of the contents of
6. the edict (*praśasti*). All the *taṇḍa rakryān*-s received confirmation-gifts in ample measure, according to the custom of marking out free-holds. (Thus) the (*rakryān*) *hino* of the time (viz.) Pu Ketudhara,⁶⁹ a lord (*prabhu*) having the brilliance of jewels and the prowess of Trivikrama (i.e., Viṣṇu)⁷⁰, (received) *pilih magēng*-cloth 1 set and gold 1 *suvarṇa* and 4 *māṣa*. The *raka* of *halu* (viz.)
7. Pu Sindok, the *raka* of *sirikan* (viz.) Pu Havang, the *raka* of *vka*

- (viz.) Pu Kiraṇa, received *Kalyāga*-cloth 1 set (and) gold 1 *māṣa*, each in particular. The *mamrāti* (viz.) Pu Dapit⁷¹ (and) the *tilimpik* (viz.) Pu Paṇḍamuan received *ambay-ambay*-cloth 1 set
8. (and) gold 4 *māṣa*, each in particular. The *samgat momahumah* of Pikatan (viz.) Pu Kambaladhara received *sulasih*-cloth 1 set (and) gold 8 *māṣa*. The *tiruan* (viz.) Pu Cakra received *ambay-ambay*-cloth 1 set and gold 5 *māṣa*. The *halaran* (viz.) Pu Vihikan,
 9. the *palārhyang* (viz.) Pu Balandung, the *dalinan* (viz.) Pu Parbavata, the *manghūri* (viz.) Pu Teja, the *ḥangkur* (viz.) Pu Jayanta, the *tavān* (viz.) Pu Sena, the *tirip* (viz.) Pu Harivangśa the *vadihati* (viz.) Pu Nanggala, the *makudur* (viz.) Pu Dhanuka : all received *ambay-ambay*-cloth 1 set and gold 4 *māṣa*, each
 10. in particular. The officer of Sinapan, having lands in Tunah (viz.) Sang Pangganuan received *ambay-ambay*-cloth 1 set (and) gold 8 *māṣa*. The (officer of) *manglintaki* (viz.) Pu Savitra received 1 piece of cotton cloth. Two *tuhān*-s of the *vadihati*⁷² : *miramirah* (viz.) Pu Sudanta,
 11. resident of Miramirah, (and) *mangrangkapi* of the sacred *Lēbur poḥ* (viz.) Pu Vikasita, resident of Datar under Datar ; two *tuhān*-s of the *makudur* : *lingo* (viz.) Sang Manghandul, resident of Kinaling under the jurisdiction of the queens⁷³ (and) *mangrangkapi* (viz.) Sang Manglage, resident of Pulung
 12. under *makudur* ; the *vahuta hyang* (of the) *kudur* ; the *lumaku manusuk* of the *vadihati* (viz.) Si Vada, resident of Sumbhāgi under Panghrēmban (?) ; (the *lumaku manusuk*) of the *makudur* (viz.) Si Mangantus, resident of Jurungan under Pagar vēsi : (all these) received coloured cloth 1 set (and) gold 4 *māṣa*,
 13. each in particular. The *parujar* of *hino* : *Kaṇḍamuhi* (viz.) Sang Kasura (?), resident of Vungkuḍu under Kilisan (⁰pa⁰ ?) ; the *parujar* of *halu* : *visāga* (viz.) Sa(ng) Vidyānigi (?),⁷⁴ resident of Hilyan under Padlagan ; the scribe of the *hino* of Pangujaran : *rungkal*
 14. *varaṇi*⁷⁵ (viz.) Sang Śuddha, resident of the cloister⁷⁶ at Kam-

yang in Jantur; the *parujar* of *sirikan* : *hujung galuh*⁷⁷ (viz.) *Sang Tatva*, resident of *Srāngan* under *Srāngan*; the *parujar* of *vēka* : *viridiḥ* (viz.) *Sang Kirtadhara*, resident of *Huntu* under

15. *Putaddhaṇu*; the *parujar* of *tiruan* : *sumuḍan* (viz.) *Sang Prājña*, resident of the cloister at *Siddhakāryya* belonging to *Dihyang*, the place of flowers and (holy) water; the *parujar* of *halaran* (viz.) *Sang Adigama*, resident of *Jahayan*

16. under *halu*; the *parujar* of the *palārhyang* (viz.) *Sang Mañica*, resident of *Sumuḍa* under *Edḍengan* (?); the *parujar* of *dalinan* (viz.) *Sang Trisaraṇa*, resident of *Muntang* under *Upit*; the *parujar* of *pangkur* : *didḍlan*⁷⁸ : *Sang*

17. *Adik*, resident of *Rakadut* under *Rannyā* (?); the *parujar* of *habāngan* : *aluk*⁷⁹ (viz.) *Sang Nirmmala*, resident of *Manggulungi* under *Manggulungi*; the *parujar* of *tirip* (viz.) *Sang Ṣtanggil* (?), resident of

II. 1. *Mataram*, the place of precious metals under *Kahulunan*; the *parujar* of *mamrati* : *uruhan* (viz.) *Havang Ananta*, resident of *Kabanyāgān* in *Galuh*⁸⁰; the *parujar* of *tilimpik* : *vka-vka* (viz.) *Si Pavana*, resident of

2. *Vuga* under *Pear* : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. The scribe of *mamrati* : *kērēp* (viz.) *Sang Ludra*, resident of *Mandahi* under *Mandahi*; the scribe of *tilimpik* : *patilaman* (viz.) *Sang Khaṭvāṅga* (?),

3. resident of *Kahuripan* under *Pagar vēsi* : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. The *vahuta* of *mamrati* : *priḥ* (viz.) *Si Godhā*, resident of *Talaga* under *Mamrati*; the *vahuta* of *tilimpik* : *jukuler*

4. (viz.) *Si Deva*, resident of *Vērēhēnya* under *tilimpik* : (all these) received coloured cloth 1 set (and) gold 2 *māṣa*, each in particular. The *pihujung* of *pangkur* (viz.) *Si Nanda*, resident of *Lua* under *Lua*; the *pihujung* of *tavān* (viz.) *Lua Sukan*, resident of *Lua*

5. under *Taṇjung*⁸¹; the *pihujung* of *tirip* (viz.) *Panavungan*, resident of *Panavungan*⁸² under *Tirip* : (all these) received coloured cloth 1 piece (and) gold 1 *māṣa*, each in particular. The

vahuta of *kahulunan* : *dumling turuy* (viz.) *Si Bikrma*, resident of *Sēkar ambay*

6. under *Tangar*; the *patiḥ* of *Gilikan* (viz.) *Si Muṇḍi*, father of *Vagad*; the *patiḥ* of *Tigang sugiḥ* (viz.) *Si Cakēr*, father of *Ratha*; the *patiḥ* of *Panggil* (viz.) *Si Balikuḥ* : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives received 1 piece

7. of skirt, each in particular. The *parujar* of the *patiḥ* of *Gilikan* (viz.) *Sang Gahu*, father of *Dungis*; the *parujar* of *Tigang sugiḥ* (viz.) *Si knoḥ*, father of *Vanayī*; the *parujar* of the *patiḥ* of *Panggil* (viz.) *Si Vērē* (?), father of *Taśaḥ* (?) : (all these) received coloured cloth 1 piece (and) gold 2 *kupang*, each in particular. The *rāma māgman*

8. of *Kaśugihan* : *kalang*⁸³ (viz.) *Si Balavo*, father of *Ravi*; the *tuha vanua* (viz.) *Si Jalung* (?), father of *Gunu* (?); the six (?) *gusti-s* : *Si Padma* (who is) father of *Vērēl*, *Si Ranggēl* (who is) father of *Bukat*, *Si Anggirā* (who is) father of *Lalati*, *Si Rēṣi* (who is) father of *Pahing*, *Si Jambhala* (who is) father of *Gayuk*, the *vinkas* (viz.) *Si Kēpu*, father of *Gēyak* : (all these) received

9. coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives received 1 piece of skirt, each in particular. The *variga* (viz.) *Si Paraṣi*, father of *Vugēl*; the two *parujar-s* : *Si Bamaṇa* (who is) the father of *Nek* (and) *Si Bēkyah* (who is) the father of *Pacang* (?) : (all these) received coloured cloth 1 set (and) gold 6 *kupang*,

10. each in particular. All their wives received 1 piece of skirt, each in particular. The *rāma maratā-s* : *Si Tanggul* (who is) father of *Dulang* (and) *Si Narā* (who is) father of *Gavul*, received gold 2 *kupang*, each in particular. The *kalang* of *Lintakan* (viz.) *Si Kuñjar*, father of *Subhi*; the six *gusti-s* : *Si*

11. *Kayuara* (who is) the father of *Kēpu*, *Si Vēgil* (who is) the father of *Varangan*, *Si Deva*, *Si Bayatū* (who is) the father of *Clabur* (?), the *tuha banua* (viz.) *Si Mahi* (who is) the father of *Baśri*, the *vinkas* (viz.) *Si Guvinda* (who is) the father of *Jo* : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives

12. received 1 piece of skirt, each in particular. The two *parujar-s* : *Si Śanti* (who is) the father of Mangiring (and) *Si Lakṣaṇa* (who is) the father of Kamving (?), received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. All their wives received 1 piece of skirt, each in particular. The *variga* : *Si Pamvi* (?),
13. father of Ti, received 1 piece of coloured cloth (and) gold 2 *kupang*. Further, the *variga* : father⁸⁴ of Kēsīl; the *huler* : *Si Java*, father of Bari; the six (?) *tuha vēreḥ-s* : *Si Gomanta* (who is) the father of Pahēhan, *Si Vahu* (who is) the father of Valuh, *Si Janggi*, *Si Rēgik* (who is) the father of Buddhi; the *marhyang* of Dihyang (viz.) *Sang Bilut*,
14. father of Vajang; the *marhyang* of Jamvu (viz.) *Si Candra*, father of Vadi; the *marhyang* of Samaḍi (viz.) *punta Unes*; the *marhyang* of Putar (?) (viz.) *Si Vavuat*, father of Mañcing; the *tañjēn* of *kalang* (viz.) *Si Tguh*, father of Nḍikan; the *raṇḍ* of Apantil (viz.) *Si Pulakas*, father of Baddha (?); the *rāma matuha* (viz.) *Si Mahi*,
15. father of Limvang; the *rāma maratā* (viz.) *Sang Kalyāna*, father of Tapa : all (of them) received gold 2 *kupang*, each in particular. The *kalang* of Tunah (viz.) *Si Mēvohok*, father of Krānta; the three⁸⁵ *gusti-s* : *Si Añjiṅ* (who is) the father of Ndurukan, *Si Lēga* (who is) the father of Nandaka,
16. *Si Pañjol* (who is) the father of Baśu, the *tuha banua* (viz.) *Si Sarvva* (who is) the father of Prahana, the *vinkas* (viz.) *Si Gujil* (who is) the father of Yovana; (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their wives received 1 piece of skirt, each in particular. The two *parujar-s* :
17. *Si Tarah* (?), father of Mēdang⁸⁶ (and) the *rāma* of Ayī,⁸⁷ received coloured cloth 1 set and gold 2 *kupang*, each in particular. All their wives received 1 piece of skirt, each in particular. The *variga* (viz.) *Si Buru*, father of Mundiki, received 1 piece of coloured cloth (and) gold 2 *kupang*. The *pavaḥ* (of the)
18. *variga* (viz.) *Si Bāma*, father of Uḍuh; the *huler* (viz.) *Si Mukmuk*, father of Nḍokoh; the two *tuha vēreḥ-s* (viz.) *Si*

- Mangalap (and) *Si Hunur*; the *rāma maratā(s)* : *Si Vada*, the grandfather of Vangi (and) *Si Mēbēyēng*, father of Kupu : (all these) received gold 2 *kupang*, each in particular. The *kalang* of Vra (viz.) *Si Ges*,
19. father of Bining; the six⁸⁸ *gusti-s* : *Si Kēvaḥ* (who is) the father of Kēpu, *Si Vangah*, *Si Garjita*, *Si Pañjol* (who is) the father of Cangkak, the *tuha banua* (viz.) *Si Lakvan* (who is) the father of Kucyak, the *vinkas* (viz.) *Si Palaku* : (all these) received coloured cloth 1 set (and) gold 1 *māṣa*, each in particular. All their
 20. wives received 1 piece of skirt, each in particular. The two *parujar-s* : *Si Lēvè* (who is) the father of Bari (and) *Si Lutung* (who is) the father of Punduk, received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. All their wives received 1 piece of skirt,
- III. 1. each in particular. The *variga* (viz.) *Si Garu* (who is) the father of Samvi received 1 piece of cloth (and) gold 2 *kupang*. The *huler* (viz.) *Si Luka*, father of Ḍaha, received gold 2 *kupang*. The *rama-s* of neighbouring villages who went to stand as witnesses at the foundation of the free-hold : the *rāma-s* of the village of Savyan (viz.) the *gusti* (who is) *Si Anggu*, father of Gilēḥ;
2. the *kalang* (who is) *Si Nek*, father of Dalihan; the *parujar* (who is) *Si Luting*, father of Dr̥ngil. The *rāma* of the village of Luitan : the *kalang* (viz.) *Si Hiri*, father of Datti; the two *parujar-s* : *Si Kaṭū*(?), father of Kuśala, (and) *Si Dagū*, father of Blyah; the *kalang* of Tigang Sugih (viz.) *Si Sungkul*, father of Koḍo; the *gusti* (viz.)
 3. *Si Kuring*, father of Balam; the *parujar* (viz.) *Si Kēḍangan*; the *kalang* of Parang (viz.) *Si Bētaḥ*, father of Tarima; the *tuha banua* (viz.) *Si Kanti*, grandfather of Bhavita; the *parujar* (viz.) *Si Datang*, father of Barubuh; the *tuha banua* of Gilikan (viz.) *Si Kalamvuay*; the two *parujar-s* (viz.) *Si Hṛng* (who is) the father of Dungas (and) *Si Knoḥ* (who is)
 4. the father of Vanayī; the *kalang* of Kalavukan (viz.) *Si Gaṇa*, father of Darā; the *gusti* (viz.) *Si Tarkha*, father of Godhi;

- the *parujar* (viz.) *Si Glo*. All these *kalang-s*, *gustis-s*, *tuha banua-s* of neighbouring villages received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. All the *parujar-s* received coloured cloth 1 piece (and) gold 2 *kupang*, each in particular. The *rāma-s* of the village of Turumangamvil who it to stand as witnesses: *Si Varāṇa*, father of *Bhukti* (and) the *kalang* (viz.) *Si Arta*, father of *Dhyāna*: (all these) received coloured cloth 1 set (and) gold 2 *kupang*, each in particular. (All) their wives
6. received 1 piece of skirt, each in particular. The *parujar* (viz.) *Si Padma* received coloured cloth 1 piece (and) gold 2 *kupang*. Evenso, the young, male (or) female, received their share of silver (which was) one *atak* (and) one *kupang*, per head.⁸⁹ The slaves⁹⁰ received (their reward) according to (their) ability (lit. physique). The *atapukan-s* to the foundation of the free-hold: *Si Rahulu*, father of *Mariṣa* (?), resident of *Paglutan* under *Tiru ranu*; *Si Marūm*, father of *Tarima*, resident of *Kahutanan* under *Mataram*; *Si Piñjungan*, father of *Namvi*, resident of *Mangēvel* under *Anggul* (?); *Si Pahan-gūran*, resident of *ide*.
8. of *Vēngkal*⁹¹ under *Dalinar*; *Si Balilu*, resident of *Paniruan* under *Panggil hyang*; *Si Bisama*, resident of *Pakalangkyangan* under *Pagar vsi*; *Si Lamayung*, resident of *Vatuvatu* under *Vatuvatu*. The total number of *atapukan-s*, 3 persons in all, (and) the young, received all together. The *tarimua-s* received silver 1 *dharāṇa*, ther. The *pininang-s*⁹² (of the) *mavuya*⁹³ 1 *māṣa*, all together. *Vulang* received 8 of *Marēbung* and of *Kasugihan* silver *māṣa*, per village. Moreover, *Sang Virēh* (who)
10. accompanied the *mavuya* received silver 2 *māṣa*. Thereafter was at the distribution of gifts in ample measure and *saji*-offerings. All of them (then) went to the lands at *Kunah-vāhu* (?)⁹⁴ which marked out into a free-hold. They (then) placed themselves in the festal tent (and) they ate (and) drank (and) took unguents and perfumes. They then removed

- themselves and made toilette with paints and flowers, according to the rank of each.⁹⁵
11. (There were) four buffaloes valued at silver 5 *dharāṇa* 8 *māṣa*, each, (and) three *tikṣukat* (?).⁹⁶ These were sent by the great king (and) every one desired them. The officer of *Pakuvangi* (viz.) *Pu Bañjua*, resident of *Kaṇḍang* under *Pakuvangi*⁹⁷ and the *tangkil* (viz.) *Pu Vuñji*,
12. resident of *Tērēñēh* under *tangkil*⁹⁸: all of them drank *tuak*, *sidhu* and *ciñca*-wine. At that time, (there was the music of) *paḍahi*, *tuvung*, *rēgang*, *brēkuk*, *gañḍi* (and) *rāvaṇahasta*. The food and drink were (then) cleared off. After the passing off of the evening time, at six hour, stood up
13. the *vahuta hyang* (of the) *kudur* with a jacket, skirt (and) 1 set of cloth to consecrate the sacred *vatu sīma*, and placed himself under the tent facing the east. All the Hon. judges⁹⁹ went forward and placed themselves in the north of the tent. The *patiḥ-s* (and) the *rāma-s*,
14. young and old, male and female, placed themselves in the South of the tent. The offerings (*saji*) for the sacred *vatu sīma* are: coloured cloth 5 sets and gold 5 *māṣa*; (for) *Brahmā*¹⁰⁰ 1 set of coloured cloth (of the value of) 1 *māṣa*; uncooked rice in a bowl; one cooking pot; gold 6 *māṣa*; *vēsi urā*, 5; other kinds of iron objects:
15. axe, mattock, plane, curved chopper, dagger, grasscutter, *kulumi*, *kurumbhāgi*, *kris*, chopping knife, one of each kind; crowbars, 5; hoe, 1; kinds of copper objects: washing basin, *tahas*, cooking bowl, drinking basin, lamp, one of each kind; sack, 1; uncooked rice,
16. 1 *pada*; iron, 10 (1?) *ikat*; head of a buffalo, 1; *kumul*, 1; offerings of cooked rice in bowls, 2 dishes; *salimar* (?), *tulung* (?),¹⁰¹ water for washing feet¹⁰²; semi-precious stones of different colours, 2; black hens, 5; eggs, 5; five necessary things for offering (viz. ?)¹⁰³ white and yellow flour, flower, scent, frankincense, lamp and paints. Now all these offerings

17. were presented to god Brahmā¹⁰⁴ who stood as a divine witness of the sacred *vatū sīma*. Thereupon he (i.e. *vahuta hyang* of the *kudur*), with joint-palms, offered respects to god Brahmā and uttered curses before the sacred *vatū sīma*. His words were: "Be gracious, O God Brahmā, the Divine Earth, water, light, wind,
18. ether, north, south, west, east, (the deities) of the nether-region (and) of zenith, the sacred day and night, the invisible gods, also all deities¹⁰⁵ You come to witness! If there is any one who disturbs the *vatū sīma*, he may be killed by you,
19. he may die through your action without his (finding time to) turn behind, without (his finding time to) look behind. He may be struck in the left side, then again in the right side. His mouth may be smashed, his forehead may be broken, his belly may be ripped open, his bowels may be rooted out, his entrails may be drawn out, his heart may be pulled out, his flesh may be eaten up,
20. his blood may be sucked up, thereupon he may be trampled. Lastly his ashes may be blown away (and) thrown into the *mahāraurava*-hell to be cooked in the hell-pan of god Yama! He may experience all sorts of (such) sorrows! So long as the deities Moon and Sun illuminate the earth-balls, during this
21. period, he himself, his wife, his children, his grand-children, his great-grand-children, his great-great-grand-children, shall be afflicted with sorrows! So were his words describing the oaths. Thereupon he smashed the egg (and) separated the neck of the hen. His words were: "Be gracious, O Gods! Just as the part of the egg cannot return
22. to the shell, just as the hen cannot return and be united with its neck, so shall be the sad fate of him who will disturb the foundation of the *kudur*: with all his family and relations he will be afflicted with sorrows and distress! (But) the owner of the free-hold shall be happy and long-living! Amen¹⁰⁶!

FOOTNOTES

1. See *Dacca University Studies*, I, pp. 102-106.
2. *Notulen*, IV, p. 140; *KO*, p. V.
3. *Agastya*, p. 77.
4. *BEFEO* 45 (1951), p. 44. See also *Not. Bat. Gen* 4 (1867), p. 116.
5. Skt. : °ātita. Cohen Stuart's reading of this in the text is untenable.
6. Skt. : °śi.
7. Skt. : °pakṣa. Damais transcribes : °pakṣa.
8. Skt. : °lā.
9. Read : nīti.
10. Damais : °ka.
11. *KO* : °dong? C.
12. °santata °tānu? Stuart. The reading of Brandes (*OJO*, p. 266), viz., *Sanmatānuraga* is not borne out by FS. Damais reads : °sanmata°.
13. Damais : tung°.
14. Damais : °nang.
15. Ku°? [C. Stuart].
16. pi°? [C. Stuart].
17. Read : pi°.
18. cf. Poerbatjaraka, *Agastya*, p. 77.
19. Skt. : śrī.
20. °n milu? [C. Stuart].
21. Skt. : °pūrṇa.
22. Skt. : °śasti.
23. Skt. : °thā.
24. °nū°? [C. Stuart].
25. si [C. Stuart].
26. pi°? [C. Stuart].
27. °ru°? [C. Stuart].
28. The copyist has inserted this and the preceding word below the line, as he previously left them out of inadvertence.
29. Read : pu.
30. °pan
31. °mūh??
32. [C. Stuart].
33. °dē? [C. Stuart].
34. [C. Stuart].
35. The term *latati* has been under-scribed.
36. Read : °mas?
37. Read [C. Stuart].
38. The word has been mis-printed.
39. d in *KO* as : latati.
40. °gū??
- 41.

42. samvi [C. Stuart]. This appears doubtful to me.
43. vč° [Stuart].
44. mvč°?
45. °bi? letter lu.
46. The Read: rāma. omitted out of inadvertence, has been underscribed.
47. pa?
48. ri
49. Cohen, Stuart's reading of patang° appears to be wrong.
50. Read. pasak.
51. Read. °ghēl.
52. vai°
53. Read: pra°.
54. Read: pada°.
55. Cohen Stuart reads: prapassasa 7 (?) mar. This appears doubtful to me.
56. Read: ku°.
57. Skt.: śapa°.
58. Skt.: prthi°.
59. Skt.: ākā°.
60. Skt.: sū°.
61. Read: sū°.
62. Read: su°.
63. Skt.: śapa°.
64. Read: tek.
65. A Mal.-Polynesian day of the six-day week.
A Mal.-Polynesian day of the five-day week.
66. This is a Hindu-ri: the five-day week.
67. they be te (caru) performed in a Buddhist Foundation (cailya).
68. Can the same as mamrata of 70.A.11 and tulumpak of 62.12?
69. Dr. Krom suggests (*Geschiedenis*, pp. 189-90) that Ketudhara and °vijaya are not different persons. It is also possible that he is identical with King Vava (924-27 A.D.). See TBG, 70, 183.
70. It was a prince of the blood royal. He might not, of course, be a prince. Vaiṣṇavite
71. The name reminds one of vadihati or ayam tās Pu Dapit, and since he belonged to the village of Pandamuan the appearance of a Pu Pandamuan after him appears to be intriguing. The use of Pu however suggests that the coincidence is accidental, as otherwise the bearer of the title of tilimpik will go without a personal name. The position is further complicated by the fact that Mamrati appears elsewhere as name of a village or official title.
72. The tuhāns of the vadihati are miramirah and mangrangkpi halaran. The tuhāns of tās are also the same. This is an additional proof that vadihati = In other inscriptions, we find vavaha, tuhān, halaran, etc., after the mangrangkpi (see Register). In such cases there is of sang before the tuhān and halaran. Following the use of Sang and Pu in two parts of the same name, we may consider Lēbur Poh as part of the name of Vikasita.

But the use of Poh, which occasionally comes off as geographical name, inclines me to think that it is a village associated with sacred things. Hence, I have adopted the above translation. It may be argued that lēbur poh = halaran, but we never find mangrangkpi sang halaran anywhere in one compound, so as to justify this conception.

73. Following Kadatuan. Of Binihaji, i.e., Queen, bini = bi + Mal.-Polynesian infix. in. So binihaji should lit. mean 'the one who has been made wife of the king.'
74. °nidhi?
75. Elsewhere (52, a 12, 64, I. 16) he is called Vatu Varapi having the same meaning.
76. This seems to be a Buddhist cloister.
77. It appears as a place name in 72.5 where a vibāra-kuṭi complex was located.
78. Cohen Stuart gives the alternative reading of dēdē°. This is found in KO XVII, 15.
79. As Pangkur, tavān and tirip go together, it is possible that we have to read here: tavān: iluk. cf. 87.15 below.
80. Galuh (?) in 070 XXVIII. cf. also Galuh in Charita Parahyangan (TBG, 59, p. 416); also cf. TBG, 67, p. 197 and fn. 59.
81. It is strange that Lua is once described to be under Lua and again under Tanjang.
82. Here village names and parsonal name appear to be identical.
83. Or, ".....of Kaṣugihan; the Kalang....."
84. The name of this variga seems to have been left out due to the carelessness of the copyist.
85. Probably we have to read 'five'. As a matter of fact, five persons have been enumerated.
86. Our view regarding rāma confirms the remark of Stutterheim in TBG, 67, p. 193, f.n. 43. for the carelessness
87. His name might have been omitted of the scribe.
88. The gusti-s appear to have formed something like a board or committee. From other inscriptions, however, it appears that their number was not fixed.
89. cf. Kern, VG VII, p. 45.
90. By vsi, I think anak vsi, i.e., slaves have been intended.
91. Stutterheim (TBG, 67, p. 183) provisionally brings this place-name in connexion with Vēngkali of the Nāg: 77, 3: 1-4.
92. The number has evidently been wrong, for the number is 7 and not 3.
93. Assistants?
94. Probably we have to read Tu°. This appears to be the full name of the village referred to in pl. 1, 3.
95. Or: one by one.
96. I do not know what animal is intended hereby.
97. On the proved analogy of Pu Dakṣa Sang bābubajrapratipakṣakṣaya, we may consider the name to be Sang Pakuvangi Bañjua, but the occurrence of Pakuvangi after vatak seems to indicate that the former Pakuvangi is a geographical entity. Hence the above translation. It may be observed in passing that Pakuvangi as a geogr. name also occurs in no. 44 above.

3.(van)ua i poḥ galuḥ pirak. kā l ing satahun. satahun, hop.¹⁰ avur. skar tahun. pjaḥ lek, arikarik. prakāra, pangguhan nikanang vanua ri er kuving pirak. kā l ing. sata
4. (hun).....(ala)snya, tgal.nya, luaḥnya, ring lbak. ring hunur, sapinasuk. ni lmaḥ nikanang vanua i poḥ galuḥ mvang ri er kuving, kasangsiptā tumamā ri bhaṭāra ring barāhāsrama ing sārāyū i
5.haji, muang tan. katamāna de sang mānak. katriṇi, pangkur, tavān, tirip, kring, paḍammapuy,⁹ maniga, lva,¹¹ malandang, manghūri, makalangkang, pamanikan, tapaba
6. (ji).....(u)ṇdahagi, manimpiki, paṇḍai mas, paṇḍai tambaga, paṇḍai vsi, kḍi, valyan, paraṇakan, vidu, mangidung, tuha paḍahi, sambal sumvul, vatak, i dalam, singgaḥ
7.di,¹² tan. tumamā rikanang vanua ri poḥ galuḥ muang ri er kuving, samangkana saprakāra sukhaduḥkhanya kabaiḥ, mayang tan. mavuali, danda kudanda bhandihāla ityaiva
8. (mādi).....tūn. ta molaha ikana i pratitinya muhun vēngi, tan. kna¹³ deni saprakāra ning sukhaduḥkha ya tan. gavayakan. ikanang kukamma, yāpuan. gavayakan. ikanang
9.ti kambang dula, taliket, tan. luptā ikana kabaiḥ denikanang vkatūn, i bhaṭāri, paknā nikanang vanua i poḥ galuḥ muang ri er kuving, dmaka pun. punana
10.ngatērakna mareng galuḥ, magavaya raga vlū 6 raga pasagi 6 mesya kambang tan alayu, muang nilotpalasari, pavuata i śrī¹⁴ mahārāja pisan. ing satahun.
11.bhaṭāra ing barāhāsrama, muang mamava ron. smat, sarbva¹⁵ phalaphali, vras. caturvvarṇa¹⁶ kukusan l ing savulusa-vulu, piṇḍa kukusan 4 (?) vavānya matē
12. (hēr ?).....li bras caturvvarṇa¹⁷ vavānya inangsēan. rakryān mapatiḥ i halu pu ketuvijaya, rakryān. sirikan. pu suparṇa, rakryān. vka pu hānumān rakryān bavang pūttara
13.(vi)n(e)han. pasak pasak. mas. mā 8 vḍihan. kalyāga yu l sovang sovang, manghūri pūḍara, halaran pu maḥā (?), pularhyang,¹⁸ pu khaṭvāṅga, dalinan. pu tanggēlan, pa
14.yu l sovang sovang, muang sakvaiḥ sang mamuat ujar,

- kaṇḍamuhi ḍapunta vidyānidhi, watu varaṇi pu manghalangi, visāga pu vīryya, hujung galuḥ pu kacat,
15.(mā)nak. katriṇi, i pangkur. dēḍelan, i tavān. tluk, i tirip, likuan, vineḥ pasak pasak. mas. mā 4 vḍihan. rangga yu l sovang sovang, rakryān. layang pu
16.ken. kalyāga vlah l sang tuhān. i layang mas. su l mā 4 kinabaihan nira, vḍihan. rangga yu l sovang sovang, vadihati pu ḍapit. mas. mā 4 vḍihan. rangga yu l
17.ma tgal, tuhān. i makudur. sang vavaha, mangrangkappi pu gurun, kapua vineḥ mas. mā 4 vḍihan. rangga yu l sovang sovang, patiḥ i layang vulung katak. si hu
18.si caca, vahuta pasaraṇak. si lucira, tētēbantīn.¹⁹ si kēvē kapua vineḥ mas. mā 4 vḍihan. rangga yu l sovang sovang, tunggū durung ning patiḥ vulung katak.
19.vahuta tētēbantēn.²⁰ si giva, vineḥ mas. mā 2 vḍihan. rangga yu l sovang sovang, parujar. ning patiḥ vulung katak. si aja, parujar. ning patiḥ kayuvangi si tē
20.(pilu)nggalḥ ning vahuta pasaraṇak. si śivā,²¹ i pagēr. sinurat, pilunggalḥ ning vahuta tētēbantēn. i rāngu si basanta, i tutung kris. si pavana, vineḥ mas. mā 1 vḍihan. hlai l
21.mapkan.²² i tarijān. si kini, vineḥ mas. mā 2 vḍihan. yu l sovang sovang, pilunggalḥ ning vahuta i hino si mahendra, si jambah, si bhoga, vineḥ mas. mā 1 so
22. (vang sovang).....(rā)ma tpi siring i kapuhunan. si ajitā, i watu varak. si śreṣṭi, i bavuāra si basitā, i pahinger. si mangi, i param-puyan. si butēng, i limosusu si surupuh,
23.rāma i mangulibi si dadhi, talahantan. i layang ḍapunta kesari, rāma i layang pu raṇyā, juru si baladeva, rāma i poḥ galuḥ kaki lukī, juru kaki lua,
24.tuan, si ḍatar, si yoni, parujar. si ruṇḍu, si alya, variga si dhana, si busut, rāma ri²³ er kuving kaki klo, juru kaki katanggaran, gusti kaki ridhī, tuha
25.la variga si tinuan, si gala, vineḥ vḍihan. yu l sovang sovang, reṇanta prāṇa 6 vineḥ ken. vlah l sovang sovang, anung kinon. śrē²⁴ mahārāja su

26.vang samgat. tinuan.²⁵ sang vruan, sang mavaju haji lumaku manusuk. sīma, i vadīhati sang rabanēr. pu guvindī, i makudur. sang patalēsan pu nala, vineh ma
27. (s ?).....(s)īma, matēhēr. ikanang patih i layang muang vahuta, juru katrīni, tamblang pañjang, tuha tahl, pangurang, muang soāra nikanang rāma tpi siring kabaiḥ matuha
[The rest is lacking].

TRANSLATION

1.haryang,²⁶ kalivon,²⁷ Thursday, (while) the lunar mansion Pūrvabhādrapada (stood under) the deity Ajaikapāda (during) the conjunction of Varīyān. On this day, the orders of the illustrious great king, the raka of Hino, H. M. Dakṣottama bāhubajrapati(pakṣakṣaya)
2.Ketuvijaya,²⁸ the raka Sirikan (viz.) Pu Suparṇa, the raka of Vka (viz.) Pu Hanumān, the raka of Bavang (viz.) Pu Uttara, ordaining that the village at Poḥ galuḥ and at Er kuving, all under Layang
3.(the dues of) the village at Poḥ galuḥ (viz.) silver 1 kati in each year (for)²⁹ all sorts of (charges like) avur,³⁰ skar tahun,³¹ pjaḥ lek,³² arik-arik,³³ and so forth, (and) the dues of the village at Er kuving (viz.) silver 1 kati in each
4. year.....(with their) forests, tgal-fields, (and) rivers in plains (and) in hillocks,³⁴ comprising the whole extent of the lands of the village of Poḥ galuḥ and of Er kuving, all together, shall come to the deity (bhaṭāra) of Barāhāśrama³⁵ at (the) Sārayū³⁶
5.and may not be trod upon by the Hon. three (viz.) Pangkur, tavān, tirip, kring, paḍamapuy, maniga, lva, malandang, manghūri, maka-langgang, pamanikan, tapaha(ji),
6.(u)ṇḍahagi, manimpiki, paṇḍai mas, paṇḍai tambaga, paṇḍai vsi, kḍi, valyan, paranakan, vidu, mangidung, tuha paḍahi, sambal, sumrul vatak i dalam, singgah,
7.(These people) may not tread upon the village of Poḥ galuḥ

- and of Er kuving. Evenso, (they may not interfere with) all sorts of good and bad events (happening in these places, such as,) the areca-blossom that bears no fruit, all sorts of punishments for reviling and so forth,
8.and disturb them in their fixity— --³⁷. (These people) shall not be affected by all sorts of good and bad events if they do not dabble in these mischievous works. When they perform these
9.the flowers of dula (and) taliket. (The offering of these flowers) should not be suspended.³⁸ All these (flowers should be presented) to the goddess by the son(s) of Tūn,³⁹ wherefore (indeed) the villages of Poḥ galuḥ and Er kuving have been offered in subservience to
10.(when they ?) come to Galuḥ,⁴⁰ they should make 6 round baskets and 6 four-sided baskets filled with un-faded flowers and with the best of blue lotuses, and present (them) to the illustrious great king once in each year
11.(to) the deity of Barāhāśrama and bring (lontar-)leaf, cane (?), all sorts of fruits, unbolstered rice for four varṇa-s (in) 1 rice-boiler, per head; in all, 4 (?)⁴¹ rice-boilers are to be brought. Thereupon
12. The rakryān mapatiḥ of Halu (viz.) Pu Ketuvijaya, the rakryān Sirikan (viz.) Pu Suparṇa, the rakryān Vka (viz.) Pu Hanumān, the rakryān Bavang (viz.) Pu Uttara,⁴²
13.received in ample measure gold 8 māṣa (and) kalyāga-cloth 1 set, each in particular. The manghūri (viz.) Pu Udara,⁴³ the halaran (viz.) Pu Mañā(?), the palarhyang (viz.) Pu Khatvāṅga, the dalinan (viz.) Pu Tanggēlan,
14.(cloth) 1 set, each in particular. Moreover, all of the mamuat ujar-s⁴⁴: the kaḍamuhi (viz.) ḍapunta Vidyānidhi, the vatu varaṇi (viz.) Pu Manghalangi, the visāga (viz.) Pu Vīrya the hujung galuḥ (viz.) Pu Kacat,
15.(the parujar of) the Hon. three: the dēḍelan⁴⁴ of the pangkur, the tluk⁴⁴ of the tavān (and) the likuan⁴⁴ of the tirip, received in ample measure gold 4 māṣa (and) coloured cloth 1 set, each in particular. The rakryān (of) Layang (viz.) Pu

16.1 piece of *kalyāga*-skirt. *Sang tuhan*-s of Layang (received) gold 1 *suvarṇa* (and) 4 *māṣa*, all together, (and) 1 set of coloured cloth, each in particular. The *vadihati* (viz.) *Pu Dapit* received gold 4 *māṣa* and coloured cloth 1 set.
17.the *tuhān* of Makudur (who is) the *Vavaha mangrangkappi*⁴⁵ named *Pu Gurun*; all received gold 4 *māṣa* and coloured cloth 1 set, each in particular. The *patiḥ*(s) of Layang (and) Vulung katak, *Si Hu*
18.*Si Caca*, the *Vahuta* of *Pasaraṇak*⁴⁶ (viz.) *Si Lucira*, (the *vahuta* of) *Tētēbantēn*⁴⁷ (viz.) *Si Kēvē*: all received gold 4 *māṣa* and coloured cloth 1 set, each in particular. The *tunggū durung* of the *patiḥ* of Vulung katak,
19.the *vahuta* of *Tētēbantēn* viz. *Si Giwa*, received gold 2 *māṣa* and coloured cloth 1 set, each in particular. The *parujar* of the *patiḥ* of Vulung Katak (viz.) *Si Aja*, the *parujar* of the *patiḥ* of *Kayuvangi* (viz.) *Si Tē*
20.the (*pilu*)*nggaḥ*⁴⁸ of the *vahuta* of *Pasaraṇak* (viz.) *Si Śivā*, (the *pilunggaḥ*) of *Pagēr* (viz.) *Si Nurat*,⁴⁹ the *pilunggaḥ* of the *vahuta* of *Tētēbantēn*, (the *pilunggaḥ*) of *Rāngu* (viz.) *Si Basanta*, (the *pilunggaḥ*) of *Tutung kris* (viz.) *Si Pavana*,⁵⁰ received gold 1 *māṣa* and 1 piece of cloth,
21.the *mapkan* of *Tarijān* (viz.) *Si Kini* received gold 2 *māṣa* (and) cloth 1 set, each in particular. The *pilunggaḥ*-s of the *vahuta* of *Hino* (viz.) *Si Mahendra*, *Si Jambah*, *Si Bhoga*, received gold 1 *māṣa*, each (in particular).
22.The *rāma*-s of neighbouring places: (the *rāma*) of *Kapuhunan* (viz.) *Si Ajitā*; (the *rāma*) of *Vatu varak* (viz.) *Si Śreṣṭi*; (the *rāma*) of *Bavuāra* (viz.) *Si Basitā*; (the *rāma*) of *Pahinger* (viz.) *Si Mangi*, (the *rāma*) of *Parampuyan* (viz.) *Si Butēng*; (the *rāma*) of *Limosusu* (viz.) *Si Surupuh*;
23.the *rāma* of *Mangulihi* (viz.) *Si Dadhi*; the *talahantan* of *Layang* (viz.) *ḍapunta Kesari*; the *rāma* of *Layang* (viz.) *Pu Raṇyā*; the *juru* (viz.) *Si Baladeva*; the *rāma*-s of *Poh galuh*; the *kaki* *Lukh*, the *juru* (viz.) *kaki Lua*,⁵¹
24.*Si Datar*, *Si Yoni*, the *parujar*(s) (viz.) *Si Ruṇḍu* (and) *Si Alya*, the *variga*(s) (viz.) *Si Dhana* and *Si Busut*; the *rāma*-s of *Er Kuv-*

ing: the *kaki*(s), *klo*(s), the *juru* (of) *kaki*-s and *katanggaran*-s,⁵² the *gusti* (viz.) the *kaki* *Ridhī*, the *tuha*

25.the *variga*(s) (viz.) *Si Tinuan* and *Si Gala*, received cloth 1 set, each in particular. The matrons numbering 6 persons received 1 piece of skirt, each in particular. (By) them was requested the illustrious great king to accept *su(varṇa)*
26.the *samgat* *Tinuan*⁵³ (namely?) *sang vruan*, *sang Mavaju haji*, the *lumaku manusuk*-s of the free-hold: *sang rabanēr*⁵⁴ of the *vadihati* (viz.) *Pu Guvindī* (and) *sang patalēsān*⁵⁵ of the *makudur* (viz.) *Pu Nala* received gold
27.free-hold. Thereupon, the *patiḥ*(s) of *Layang* and *vahuta*(s), the united body of three *juru*-s⁵⁶ namely? *tamblang pañjang*,⁵⁷ *tuha tahl*,⁵⁸ *pangurang*, and all of the *rāma*-s of neighbouring places, old (and young).....

FOOTNOTES

1. KO, p. XII.
2. Ibid.
3. cf. Krom, *Geschiedenis*, p. 194; *Dacca University Studies* I, p. 105, f.n. 9.
4. Juynboll, *Katalog* V, p. 229. Cohen stuart measures 37-39X30 c.m.
5. Juynboll, *op. cit.*
6. Skt.: *pūrvabhādrapad*.
7. Better: *ajaikapāda*.
8. *nā? [C. Stuart].
9. Here also the consonant has been duplicated.
10. *hopā*? [C. Stuart].
11. *lca*?
12. This may be the remnant of (*ityaivamā*)*di* which occurs at this place in other inscriptions.
13. This word was omitted by the copyist out of inadvertence and has been superscribed.
14. In the facsimile, it reads like: *grī*.
15. Better: *sarvva*.
16. C. Stuart's reading of **rva* is a mistake. The correct Skt. form should be: **rṇa*.
17. Ibid.

18. Read : Palar°.
19. °tēn ? [C. Stuart].
20. C. Stuart's 'tēn' appears to be due to a printing mistake.
21. In KO this has been misprinted as civā.
22. °ptan ? [C. Stuart].
23. Better : i.
24. So this appears in the facsimile. C. Stuart's reading of Śrī is not correct, though the above has to be corrected as such.
25. °ru° ? [C. Stuart].
26. A Mal.-Polynesian day of the six-day week.
27. A Mal.-Polynesian day of the five-day week.
28. Krom (*Gezchiedenis*, pp. 189-190) supposes that Ketuhjaya and Ketudhara may be the same person.
29. (and) ?
30. Apparently a kind of tax.
31. This is also a kind of tax. Etymologically it means : the 'flower of the year'. If 'flower' is used in the sense of 'the best thing', the expression may refer to 'the best product of the harvest' destined for the king. cf. *TBC*, 63, pp. 262-263.
32. As *skar tatan* and *orik-arik* stand on either of this word, this also appears to indicate a kind of tax.
33. A kind of land-tax.
34. Or : '.....rivers with plains (and) with hillocks.'
35. Lit. 'the cluster of Barāhā'. If Barāhāsrama be not the name of a place, the term may refer to the worship of Viṣṇu in his incarnation of Barāhā (read : Varāha), i.e., the primordial boar. In the Old-Jav. text *Amaraśūtra*, Viṣṇu has indeed the title of *Barāhā*. cf. *Abadich. Kon. Ak. v. Wap. Akk. Lett.*, 58, p. 205. It is not however precluded that the term refers to Śiva and not Viṣṇu, the reference to blue-lotuses in l. 10 below may indicate worship of Bhagvāt (Durgā) of line 9, who is usually worshipped with this type of flowers.
36. It appears to be no other than the river Sarayu (read. Sarayu) which, originating from Dieng-negiri, forms an important river-system in this part of Java. The name is evidently derived from the famous river of that name found in Indian epics, cf. Krom, *Ceylonian*, p. 191.
37. The ordinary meaning of these two words does not yield any coherent sense.
38. Or : 'By Whom.....'
39. Lit. 'should not be abolished'. See the use of this word in no. 8815.
40. It is interesting to note in this connection that in the *Carita purahyangan* (*TBC*, 53, p. 416) Galuh appears as the name of the realm of King Saṅjaya. The present record shows that King Daksā was also connected with a place of that name. The full name of this Galuh seems to be Pāh Galuh, as given above in l. 2.
41. Apparently one nine-boiler for each *warna*.
42. Hence the six-month-rule has been applied.
43. Lit. 'the bearer of messages,' but they seem to have religious duties. In no. 72 : pl. III r 12, they receive pūṣṭipācāra or the five things of offering, make toilet

- with flowers and paints and went to the festal tent and sat facing the *Kudur*, after which the *makudur* uttered the imprecatory formula.
44. The functions of these persons are not known. cf. 86. I. 16-17.
45. In 70. A. 14, it is called *marangkapi wawaha*.
46. The title *pasaranak* occurs in no. 24.4. As Layang in 15-17 is a geogr. name, we might think, on the analogy of *patiḥ i layang* that *schuta-pasaranak* may conceal the geogr. name *Pasaranak* (*vahuta i pasaranak*), but that seems to be precluded.
47. The name has been spelt below as 'tēn.
48. His functions are unknown.
49. Another possible translation is : 'sinurat of Pagēr.....' *sinurat* may stand for 'scribe'.
50. Another possible interpretation is : '.....Si Basanta of Rāngu, Si Pavana of Tutung kris.....'
51. The portion from *kaki**lua* may be translated in several ways according as we consider them to be place-names, official titles, personal names etc.
52. The remark of the above note is also applicable here.
53. *Tiruan* ? If *Tinuan* is regarded as a place-name, the passage may then refer to the officers of *Tinuan* (viz.) *Sang Vruan* (and) *Sang Mavaju haji*.
54. The following portion of this passage may be translated in several ways according to our conception of the import of *Rabanēr* and *Patalēsān*, but the above rendering is perhaps supported by some inscriptions edited before.
55. He is a *juru* of the *makudur* in 70. A. 14.
56. Can it refer to *manakatrīṇi* ? Or, perhaps the three following *jurus*, as given above ; in this context, the appearance of *pangurang* is interesting.
57. His functions are not known.
58. It appears to denote a class of revenue-officers.

LXXXVIII

A COPPER-PLATE OF VINTANG MAS(B)
(ETHN. MUS. 2299), (841 ŚAKA)

The find-spot of this copper-plate is not known. According to the informations of Dr. Leemans, it was received in the October of 1861 as a present from Mr. D. F. Schaap, the then Resident of Batavia.¹ The plate is somewhat mutilated and measures 31×12½ c.m. It is preserved at the Leiden Ethn. Mus. where it is numbered 2299.² The inscription has been elaborately discussed by Drs. Krom³ and Poerbatjaraka,⁴ of whom the latter has offered a translation of the main portion of the inscription.

It records the protest of Deva, Babru and Vijaya to king Dakṣa, because the temple of Vintang mas which was relieved of its dues by the king cremated at Pastika, was still harassed for the same dues by *sangat* Mangulihi. King Dakṣa confirmed the favour of the deceased king.

The transcription and facsimile of this record have been published in KO under no. XX.

This fragment of the inscription does not refer to the usual Śaka year, but Damais thinks that it should be 841. On the basis of Calendar-data, he thinks that the exact date should be 12th of October, 919 A.D.

TEXT

1.pakṣa. tu, va, śu, vāra tatkāla dyaḥ deva muang dyaḥ babru, dyaḥ vijaya, sarana, uminto(nakan ?).....
2.sta.....(mahārāja) rake h(i)no pu dakṣa, an. tlas inanugrahān. umirya mamuat, pirak. i mangulihi.....

3. sang hyang dharma i vintang mas. de śrī mahārāja sang lumah ing pastika, sangkā yan. sinukṛta pamuatnya de sangat. mangulihi, dang ācāryya bhūti, kunang sahur. śrī mahārā
4. ja apa matang yan uvahana⁵ anugraha sang devata⁶ ing pastika, irikana sang hyang dharma i vintang mas. kunang buatthaji.⁷ nira i bhaṭāra haricandana, ing trisamvatsara ya
5. n. luptā, mangkana ling śrī mahārāja irikanang kāla mangasiakan. dyaḥ deva, muang dyaḥ babru, dyaḥ vijaya, vḍihan.yu l i sangat. tiruan. pu tgang, sangat. manghūri
6. pu cakra, vineḥ vḍihan. hlai l vandāmi valeng vineḥ vḍihan. hlai l sangat. rahulu vineḥ vḍihan. hlai l. || Muvaḥ ing śaka 841 kārṭtikamāsa tithi pañcādaśi⁸
7. śuklapakṣa, ha, po, ang, vāra pinintonakan. ikanang tāmrapraśasti, i rakryān. mapatiḥ i hino pu ketuvijaya, sangkā yan. sinukṛta pamuat nikana⁹ sang
8. hyang dharmma atah de sangat. mangulihi dang ācāryya bāma-deva, ndān. mangkanātaḥ sahur. rakryān. mapatiḥ makon. umagē-hakna anugraha śrī mahārāja sang lu
9. mah ing pastika, mangasiakan. dyaḥ deva dyaḥ babru, mas. pagēh su l i rakryān. hino anakbi, rakryān. maputu, juru kanayakān. i curusiki¹⁰ vineḥ vḍi
10. han. hlai l sa(ng) parujar. vineḥ pirak. mā 4 vḍihan. hlai l matēhēr. pinakasākṣi, an. pinagēhakan. anugraha śrī mahārāja sang lumah ing pastika de rakryā
11. (n.) mapatiḥ irikana sang hyang dharma i vintang mas. sākṣi i ḍihyang pitāmaha i hlaḍan. pitāmaha i pragaṇita, pitāmaha i tgang rāt. pitāmaha ing kūpa, (?) pasēk.
12. (ci)tralekha i tiruan. sang sujangka vineḥ pirak. ma 6.

TRANSLATION

1.of the month, *tunglai*,¹¹ *vage*,¹² friday. At that time, *dyaḥ* Deva and *dyaḥ* Babru, *dyaḥ* Vijaya¹³ recorded protest¹⁴ by showing (their charter)
- 2-3.to the (illustrious great) king, the *raka* of Hino (viz.) *Pu* Dakṣa. (It was stated therein) that after receiving privileges from

the illustrious great king who is cremated at Pastika, the sacred temple at Vintang mas¹⁵ ceased to bring silver to Mangulihi..... (They came to complain) since the payment thereof was still demanded¹⁶ by *samgat* Mangulihi (viz.) *ḍaṅg ācāryya* Bhūti. Hereupon the illustrious great king gave the answer :

4. "What is the reason that the favour of the deceased king (*devata*) of Pastika to the sacred temple of Vintang mas has been modified with the consequences that royal obligations to god Haricandana once in three years have been suspended ?"
5. Such were the words of the illustrious great king. At this time, *ḍyaḥ* Deva and *ḍyaḥ* Babru, *ḍyaḥ* Vijaya presented¹⁷ 1 set of cloth to *samgat* Tiruan (who is) *Pu* Tgāṅg. *Samgat* Manghūri (who is)
6. *Pu* Cakra¹⁸ received 1 piece of cloth. Vandāmi of Valeng received 1 set of cloth. *Samgat* Rahulu received 1 set of cloth. Moreover, in the śaka year 841, in the month of Kārtika, fifteenth day
7. of the bright half of the month, on *haryang*,¹⁹ *pon*,²⁰ Tuesday, the copper-plate was presented for inspection to the *rakryān mapatiḥ* of Hino (viz.) *Pu* Ketuvijaya, since they²¹ were charged by the *samgat* Mangulihi (who is) *ḍaṅg ācāryya* Bāmadeva²² to pay off the dues
8. for the sacred temple. But such was the answer of the *rakryān mapatiḥ* that he passed orders to maintain the favour of the illustrious great king who is cremated
9. at Pastika. *ḍyaḥ* Deva and *ḍyaḥ* Babru presented pure gold 1 *suvarṇa* to the wife of the *rakryān* Hino ; *rakryān* Maputu,²³ the *juru* of the united body of the *nāyaka*-s of Curusiki (*read*, Mangulihi ?) received
10. 1 piece of cloth ; the *parujar* received silver 4 *māṣa* and 1 piece of cloth. Lastly, those who became witnesses in connexion with the confirmation by the *rakryā(n) mapatiḥ* of the favour of the illustrious great king
11. cremated at Pastika, in respect of the sacred temple at Vintang mas : the witnesses from *ḍihyang* (viz.) the *pitāmaha* of Hlaḍan, the *pitāmaha* of Pragaṇita, the *pitāmaha* of Tgāṅg rāt, the *pitāmaha* of Kūpa ; all of them received in ample measure
12.the *citralekha* of Tiruan (viz.) *sang* Sujangka received silver 6 *māṣa*.

FOOTNOTES

1. See KO, p. XIII.
2. Juynboll, *Katalog V*, p. 230.
3. *Meded. Kon. Ak. v. Wet. Afd. Lett.*, 58(1924), pp. 222-224.
4. *Agastya*, pp. 77-78.
5. *upa*? [C. Stuart].
6. The correct Skt. form is : *tā*.
7. Read : *buahaji*. The doubling of *t* is due to oral speech.
8. C. Stuart's *°daci* is evidently a printing mistake. Skt. : *°adaśi*.
9. *Damais* : *°ng*.
10. Read : Mangulihi?
11. A Mal.-Polynesian day of the six-day week.
12. A Mal.-Polynesian day of the five-day week.
13. They may be the descendants of *ḍyaḥ* Puṣu who has been mentioned in the record of 800 Śaka.
14. Lit. sought refuge.
15. See OJO CV : 11
16. As the usual meaning of *sukṛta* does not suit the context, scholars have suggested its emendation into *svikṛta*.
17. It was because the complaint was disposed of in their favour.
18. This portion of the inscription may be dated before the Śrāvaṇa of 841 Śaka (KO I), because, *Pu* Cakra holds here the post of *samgat* manghūri, but in KO I he holds the higher rank of *samgat* Tirvan. cf. OV, 1917, p. 92, f n. 1.
19. A Mal.-Polynesian day of the six-day week.
20. A Mal.-Polynesian day of the five-day week.
21. They are *ḍyaḥ* Deva and *ḍyaḥ* Babru. *ḍyaḥ* Vijaya is not mentioned herein. He was probably dead. See below.
22. He appears to be a successor to the office of *ḍaṅg ācāryya* Bhūti.
23. Mapatiḥ ?

TRANSLATION

- b 1. Hail ! The Śaka year expired 843,
 2. the month of Asuji,¹ fifteenth day of the bright half of the month, *haryang*,² *umanis*,³
 3. Wednesday, while the lunar mansion Uttarabhādrapada (stood under) the deity Ahibradhna (during) the conjunction of Dhruva.
 4. At that time, the orders of Śrī Mahārāja Rake hyang dyah Tulodong were received by the *Rakryan*
 5. *Mapatiḥ i Hino* who is Mahāmantri Śrī Ketudhara Mañimantaprabhā Prabhuśakti Trivikrama,
 6. communicated to *Rakryan Mapatiḥ-s : Halu, Vka, Sirikan, Kalu Varak*,⁴ *Tiruan* and
 7. *Pamgat Bawang, Tiruan*,⁵ *Halaran*, ordaining that the instructions of the deity cremated at Tēguk.....

LXXXIX

THE STONE OF HARIÑJING B (SUKABUMI)

843 ŚAKA

This record has been preserved in the Museum at Jakarta under no. D 173. The estampage is numbered 1963. Transcription of this record has been published by Van Stein Callenfels in MKAW—L 78 (1934), B 117. Damais has also published the transcription of the first few lines of this inscription in *BEFEO*, 47(1955), p. 52. It bears 843 Śaka year. According to Damais, the date corresponds to 19th Sept., 921 A.D.

TEXT

- b 1. // svasti śakavarṣātita 843
 2. aśujimāsa tithi pañcadaśī śukla-pakṣa vāra ha . u.
 3. bu . nakṣatra uttarabhadravāda. ahnibudhnadevatā dhr̥vayoga ta
 4. tkāla ajñā śrī mahārāja rake hyang dyah tulodong tinaḍaḥ rakryan
 5. mapatiḥ i hino mahāmantri śrī ketudhara mañimantaprabhā prabhuśakti tri-
 6. vikrama umingsor ing rakryan mapatiḥ halu vka sirikan kalu varak tiruan muang
 7. pamgat bavang tiruan halaran kumonnakan śāṣana sang devata lumāḥ i tguk.

FOOTNOTES

1. Āśvina.
2. A Mal.-Polynesian day of the six-day week.
3. A Mal.-Polynesian day of the five-day week.
4. It should be *Halu Varak*, which occurs in other inscription as well. According to v.d. Tuuk (KBWdbo III, p. 715) it denotes persons from the retinue of the king rendering services as director of the orchestra, *vayang* and other entertainments.
5. In l. 6, the *tiruan* appears to be of higher category and is classified under *rakryan mapatiḥs*. In l. 7, the *tiruan* seems to be a *pamgat* and of lower category. cf. Copper-plates of Lintakan, 841 Śaka, pl. 1, 8.

XC

A JAYAPATTRA OF VURUḌU KIDUL, A & B,
844 ŚAKA

The find-spot of this record is not known. It has been incised on a copper-plate measuring 23×27 c.m. across the centre. The sides are somewhat inclined towards the corner; so the plate is not wholly four-sided. The first side has 19 lines of writing in older Middle-Javanese Script. The plate is now preserved at the Jakarta Museum where it is numbered E 63.¹ Two alternative readings have been offered for the date of this inscription. Stutterheim says that the year of the inscription has to be read as 844, but Goris² thinks that the year is possibly 822. Stutterheim³ has, however, re-iterated the soundness of his previous reading. Damais reads the year as 844 Śaka and says that the exact date corresponds to 20th April, 922 A.D. The second record in this charter is similarly dated by him as 6th May, 922 A.D. Dr. Stutterheim has also published⁴ a transcription and translation of this record with elaborate critical notes. The first few lines have also been transcribed by Damais, *BEFEO*, 47 (1955), p. 53.

The inscription records that a defamation-suit was lodged by Dhanadī of Vuruḍu-south, because he was called a *vka kilalān* by the *samgēt* of Manghuri named Vukajana. On a search by impartial men, it was found out that there was no *vka kilalān* among the fore-fathers of Dhanadī. The case was accordingly dismissed. This happened in the Vaiśākha of 844. In the following month, he was again abused as *vka kmir* by a certain *sang Pāmīriva*. Accordingly, he obtained an order-sheet so that he should never be abused as such.

TEXT

RECTO

1. || svasti śākavarṣātita⁵ 844 vaiśākhamāsa,⁶ tithi ṣaṣṭhi⁷ kṛṣṇa. vā.
va. śa.⁸
2. vāra. irikā divasa sang dhanadī vvang ing vuruḍu kidul vatēk⁹
halaran vinaiḥ surat jaya
3. pattra¹⁰ kmitananya. sambandha. sang dhanadī inujar samgēt
manghuri mangaran vukajana. sina
4. ngguh vka kilalān i manghuri. kunang an pavyavahāra datang ta
ya i sang tuhān i paḍang
5. ing pakaraṇān makabaihan tlas rumuhun ri sang pamgēt. kinonakan
svavargā
6. sang dhanadī kabaiḥ petan sigisigīn yan hana lavalava an vka
kilalān ri mang
7. huri kavvibvītan sang dhanadī. kakinya. kvinya. mvang yan hana
vvang udāsina vkavka ning vang yukti
8. vnanga manarimākna sang dhanadī an tan vka kilalān kavvīvvi-
tanya ngūni. ri sang atita prabhu.
9. kunang i datang ni svavarganya kabaiḥ. lāvan ikāng vang udāsina.
i griḥ. i kahuripan. i
10. paninglaran. tinañān ya de sang pamgēt mvang sang tuhān. tan
mevēḥ sahurnya ka
11. baiḥ vnanga manarima kosapāna. an tan hana lavalayevamātra an
tan vka kila
12. lān i manghuri sang dhanadī. kakinya kvinya puyutnya ngūni ring
asitkāla. vvang yukti atah tuha
13. tuha sang dhanadī. mangkana ling nikanang udāsina ngunivaih
svavarga nikā sang dhanadī mvang ikang rāma ing vuruḍu sapa
14. suk vanva rarai matuha. ya ta matangnyan vinaiḥ surat pagēḥpagēḥ
kmitananya de sang pamgēt i paḍang pu bha
15. dra mvang samgēt lucēm pvānanta tuhān i kanayakān pu suming
juru lampuran rake rongga. nāhan si

16. ra mavai(h) jayapattrā.¹⁴ yathānya tan hanāvuvusa ring dlāha ning dlāha āpan huvus mabungah kavive

VERSO

1. kānya. tatra sāksi sang hadēan apatiḥ sang kiraṭā vahuta marangin sang bābru. pagēr ruyung sang ka
2. ṇḍyal. rāma tpi siring i griḥ sang tyanta. sang kranti. sang ṇungul. sang vrati. i vuruḍu lor sang kavat. sang a
3. bi. i kahuripan sang guha. mvang rāmanta i halaran sapsuk vanva grāma vihāra kabikuan. vinkas
4. irika kīla sang manata. sang gaḍya. sang mandu. sang baliku. sang caki. sang byuha. tuha kila(ng) sang kingil.
5. paruḡar si panait. rāma kabayān sasurat savantēr. tuhān ni patiga sang jaluk. sang rodāya. sang para
6. gul. sang goma sang padhara. nāhan sira hana iraka¹² kīla likhita-pattrā sang hadēan.....citralēkha sang ha
7. dēan bajra ḥ svasti śākavarṣātita¹³ 844 jyeṣṭamāsa.¹⁴ tithi sapṭamī śuklapakṣa.vu. ka. so. vāra. irikā
8. divasa sang dhanadi vinaiḥ surat jayapattrā¹⁵ kmitanānya de sangēt juru i maḍaṇḍar. sambandha hana sang pāmāriva nga
9. ranya inanugrahān de sangēt juru irikā vanua i manghuri makon ta rasikā ta milalā ikā kikēra
10. n i manghuri. andān kadi rakua ya tumuduh ikā sang dhanadi sinangguhnya vka kmir. kunang sangkārī nāgata rasikā
11. dinaliḥ tan ri śilanya dādiya manambah i sang tuhān i pakaraṇān. mījar ya i padārma¹⁶ nikāvuvus.
12. kinirim ik i sang kinonkon surat kinon. mājar i prastuta nikāvuvus. vkasan tadiya¹⁷ grha
13. sthāna. tan anggā tkā i pakaraṇān mapinḍua. mangkin ta kinirim surat kinon marā. tan anggā atah. ya ta
14. matang yan vinaiḥ ikā sang dhanadi surat pagēḥpagēḥ kmitanya yat'hānya tan vuvus tkā i dlāha ni dlāha.

15. tatra sāksi sang tuhān i pakaraṇān makabaihan. sangat jambi katrīṇi. sandiḥ vikrami savit.
16. pangkur sangat pamratan. sangat talan. makalangkang sangat dhusan dang ācāryya beṣṇa. makudur
17. sang vaḍingin vadihati dyaḥ padurungan citralēkha sangat tiruan vēlē. sangat pangaruhan s(u)ra
18. turus. patiḥ vaśaḥ sang kulumpa. kuci sang parahita. pisor hyasi-ṣtat. likhitapattrā citra
19. lekha sang yidi ḥ 0 ḥ/likhita tāmra arthahetoḥ dang ācāryya i griḥ prāmodyajāta. ḥ da ḥ ḥ tha ḥ¹⁸

TRANSLATION

RECTO

1. Hail ! The śaka year expired, 844, the month of Vaiśākha, sixth day of the dark half of the month, *vās*,¹⁹ *vage*,²⁰ saturday.
2. On this day, *sang* Dhanadi, a person from Vuruḍu-south under Halaran, received a document of legal judgment²¹
3. for his protection. The reason is that *sang* Dhanadi was defamed²² by the *sangēt* of Manghuri named Vukajana;²³ (since) he was
4. held to be a *vka kilālān*²⁴ of Manghuri. Thereupon a suit came up to the combined body of the *tuhān*-s of Padang in the
5. judicial court (?), (and) thereafter it came to *sang Pangēt*.²⁵ (Now) all members of the family
6. of *sang* Dhanadi were charged to examine and find out if there was (any) indication (?) of *vka kilālān* of
7. Manghuri among the forefathers of *sang* Dhanadi (viz., among his) grandfathers, his grandmothers,²⁶ and if there were any impartial men, the descendants of honourable people,
8. who could make it acceptable that *sang* Dhanadi had formerly no *vka kilālān*-forefathers under previous kings.
9. Now, on the arrival of all members of his family and the impartial persons from Griḥ, from Kahuripan, from

10. *Paim-pang* and *tuhan-s* were interrogated by *sang pamgèl*²⁷ and *sang tuhan-s*.
 11. *Without difficulty* made it *cu*, all their answers
 12. *indicatio* acceptable and clarified that there was not the slightest
 (of such ^{n(?)})
 13. *mother* fact), because *sang* Dhanadi, his grandfathers, his grand-
 on the *s*, his great-grandfathers were never *vka kilalan* of Manghuri;
 men other hand, the forefathers of *sang* Dhanadi were honourable
 14. *prev* *es*. *e*
 in *d* the *ious* *tim*; *of* Such were the words of the impartial people
 in *m* members the family of *sang* Dhanadi and the *rāma-s* of
urudu,
 15. *of* *h* *w* *te* *of* the village, the young and the old. That is
 the *reason* why a *of* Padang (viz.) *Pu Bhadra* *ven* for *p* *c*-
tion *sai* *of* Padang (viz.) *Pu Ananta*, the *tha* of the unite
 16. *body* of the *nāyaka-s* (viz.) *Pu Suming* *the* *th* of the unite
 (namely?) the *raka* of Rongga. Thus, and *je* *ll* in
 17. *he* was given the document of legal judgment, *ay*
 more be said up to the *re* *ost* futu *en* so that this *no*
 has been satisfactorily *co* *m* *te* *re*, because his *tro*:
 mpleted.

VERSO

- With is the of e : sang hadēan apatih (viz.) sang Kira
 1. wahuta of Ma'angina (viz.) sang Bābru, (the wahuta of) Pager utānthe
 (viz.) sang Kandyal,
 2. the rāma-s of neighbouring places : (the rāma-s of
 Tyanta, sang Kranti, sang Nung,) o Grib (viz.) sang
 Vurudu-North (viz.) sang Kavat, ul sang Vratī (the rāma-s) of
 3. (the rā of) sang Abi
 Halarima (viz.) sang Guha, and the rāmanta-s of
 m.asteries (dhāra), the whole extent of tract of lands, villages,
 4. of that e : sang Manata, sang sang
 sang Cakim, sang Kyuha ; th. ha of Gadya (viz.) sang Mandu, sang Baliku,
 5. the parujar (viz.) Pa-ait, the rāma kabay iz, documents (viz.)
 Si n ti nān for ll dc

6. *sang* Goma, *sang* Padhara. Now, there was (also) at that time the writer *sang hadyan*.....the *citralekha* (viz.) *sang*
7. *hadān* Bajra.³² || Hail ! The śaka year expired, 844, the month of Jyāiṣṭha, seventh day of the bright half of the month, *urukung*,³³ *kalivon*,³⁴
8. Monday. On this day *sang* Dhanadī was given a document of legal judgment for his protection by the *sangēt juru* of Maṇḍar. The reason was that there was a certain person called *sang* Pāmāriva
9. who was charged by the *sangēt* in respect of the village of Manghuri : he charged him to collect *hikēran-s*³⁵
10. at the village of Manghuri. Then, as people say, he referred to *sang* Dhanadī, holding him for a *vka kmir*.³⁶ Thereupon, this person (viz., *sang* Dhanadī), since he feared that
11. his conduct will not be deemed appropriate if he goes (a second time) to *sang tuhān-s* of the judicial court (?), communicated the just-ness (*padharmma*)³⁷ of his case
12. and this was despatched to him. A legal document *prastuta*³⁸ of his case. Lastly (he returned) to his dwelling place. He was not willing to come to the judicial court (?) a
13. (as) he ordered. It was fetched (and he) was asked a second time. Then an order was dispatched by him willing to come (to the judicial court), (but) he as not (to go there). That is the reason why *sang* D.
14. *hānādī* received a confirmatory document for his protection. Accordingly he shall not be reproached⁴¹ in the most
15. Witnesses of all the *Sandih*, *Vatān*, *Judicial* ; the three *sangāt-s* of *Jambi* (viz.) *vit*
16. *sangāt* Dhusa (*amely* *maṅg ācāryya*) *vit* *maṅgālangkang* *sar* ; *V* *lingn* in the *madhati* (viz.) *dyā* *the* *gan* ; *vit* (viz.)
17. *pe* *ac* *rin* ; *Padirun* the *citralekha* *o* *sangāt* Tiruan (viz. *Vēl*⁴², *sangāt* Pangaruhan...

18. th^e patiḥ(s) of Vaśaḥ⁴³ (viz.) sang Kulumpa(ng) (and of) Kuci⁴³ (viz.) sang Pa iṭita.
 19. The writer (and) designer (viz.) sang Yidi. (This is) written on copper, against the payment of money, by the ḍaṅg ācāryya of Griḥ (viz.) Prāmodyajāta.

FOOTNOTES

1. *TBG*, 75, (1935), 444, fn. 2.
2. *OV*, 1928, p. 61, fn. 1.
3. *TBG*, 75, p. 446, fn. 2.
4. *OV*, 1925, Bijl. D; *TBG*, 75, pp. 444-456.
5. Usually: *saka*².
6. *Damaia*: *bai*².
7. *Damaia*: *Sāṣṭi*.
8. *Damaia*: *lā*.
9. *Damaia*: *tak*.
10. *Damaia* transcribes: *pātra*. In Old-Javanese inscription is usually
spelt in the above manner. ns, the word
11. Skt.: *ātra*.
12. Read: *iri*².
13. Usually: *saka*².
14. Read: *Jyaistha*².
15. Read: *patra*.
16. Read: *padharmma*. This is Javanised Skt.
17. Skt.: *diya*.
18. This line occurs in the earlier transcription, but has been omitted from the
latter.
19. A Mal.-Polynesian day of the six-day week.
20. A Mal.-Polynesian day of the five-day week.
21. Dr. Brandes says (*TBG*, 32, pp. 14-141) that in Bali the handling of a legal
process is denoted by some technical terms, such as: (1) *surat sengkêr litagihan*,
(2) *surat sengkêr pamicara*, (3) *surat kanda* and (4) *surat pèpègatan*, whereof no. 1 is
the charge, no. 2 is the institution of the case, no. 3 is the pleading or defence,
and no. 4 is the judgment. After the pleading is over and the law-books have
been consulted, the winner (or both parties) is (are) given a copy of the judgment
which is known as *jayapatra*, i.e., the 'winning sheet.'

22. Lit. called, spoken to.
23. It appears as a village name in no. 72.3 above.
24. Lit. : son of collector—forefathers. The term *kilān* is the abbreviated form of *mangkilala* (*dāya haji*) i.e. collectors of royal things. This indicates how contemptuously they were looked upon by the people. The term bears opposite meaning of i. e. 448 dishonourable men. A search for the meaning was made in TBG, 75, pp. 447-3, that without success. Vide in this connexion no. XII, fn. 105.
25. It is interesting a complaint against a *Sangét* comes up before the *tuhāns* and then before the *paṅgét*.
26. On the problems of this word (*kvi*), see TBG, 75, pp. 456-460 with fn's.
27. As *sangét* of Manghuri is the accused, this *sang paṅgét* seems to be a different person; perhaps he is the *paṅgét* of Paḍang referred to in 7.14 below.
28. If *paṅgat* and *sa* are identical, van Naeissen has tried to make acceptable in 7, 90 1933 Ruyung ff., their indiscriminate use would appear surprising.
29. Or: he *pagér* of
30. Or: *tuha kalang* (viz.) etc.
31. Stutterheim translates: 'kabayan-s Sasurat and Savantér.'
32. It is what strange that no punishment has been inflicted on the accused. This is in 'Javanese legal works' the accused have been recommended punishment in C d cf. Jonker, *Een Oud-Javansch wetboek*, art. 219 ff.
33. A Mal.-Polynesian d of the six-day week.
34. A Mal.-Polynesian day of the week.
35. This to some kind of forbidden thing. See Kern in FG VII, p. 50 know. It may refer to, p. 449. In the Travulan plate, No. 1, 9 r. 1-2 (OV, 1918, Stutterheim, op. : *san makékeranya sadhara haji*, etc. ijl. K), we find *swas* evidently use in a derogatory sense, even as *nka kilān*. The
36. The term *kmir* is the same. Khmer, Cambodia. So the term *kmir* is from Cambodia.' From this of view, it is interesting to note that *kmir* is included among the *padārma* of the text.
37. *Padārma* signify 'legality, justness', *dharma*, i.e., law, duty, etc. *Padharma* may, therefore, mean of the term not appear.
38. Prepared draft? The Skt. *m* does it to be applicable
39. here. and n
40. The usual meaning of *gṛhasṭhāna* is 'dwelling-place' of 'royal tent' or 'army-camp', such as Stutterheim
41. This shows that it be obtained by document with going to the chiefs of the judicial court (?). is the fact that the case was similar to the

TEXT

1. svasti¹ śakavarṣātita² 846 (?) śravanamaśa,⁷ tithi pratapada,⁸ sukl⁹ a-
pakṣa,⁹ () kaṣṭhana,¹⁰ bāmakaraṇa,¹⁰ asvini¹¹ nakṣatra, asvīdevata,¹²
śiva(h ?)¹³
2. yoga, bala¹⁴ akarana¹⁴ a¹⁵ doj¹⁵ vinā¹⁶ a¹⁶ dhīp¹⁶ a¹⁶ vu, va, śa, julu¹⁷ irā¹⁷
ikava¹⁸ śra¹⁹ mahārāja vagisvara¹⁹ sang lum ṇ ri kayura
3. mya²⁰ su²⁰ uk²⁰ ika²⁰ tanī²⁰ ri²⁰ an²⁰ gvang²⁰ bangēn, rasani²⁰ panusuk. nira²⁰
sima²⁰ ri²⁰ vvaya²⁰ ning²⁰ kakalang²⁰ ri²⁰ vavang²⁰ bā²⁰ ingēn.
4. pinanusuka²¹ kēn.
kī²¹ () ovor. rama²¹ pely²¹ () rama²¹ kotasa²¹ rama²¹ sukga²⁰ rama²⁰
5. goṭi rama²² dya²² a, rama²² bama, rama²² vajang,²² ama²² nala, rabivong,
sama²²(ng)kana²² ing²² kaprasiddha²² pinanusukakēn. n. tanī²² ira²²
6. batēk.²³ giribāngī yata²³ matangnya²³ tinumbas. i rakryān. giribāngi²³
ring mā su ka 7 (?) i rakryān. giribangi, sang matani ri vangvang
7. bāngēn, ya²⁴ matangnya²⁴ pingsvar²⁴ ajā²⁵ mahārāja²⁶ vagisvara²⁷
datang ri tanda rakryān. ri pakirakirān. makabaihan. magēng
8. karuhur. sobhanta mahisora, ...sāmāvyēn. bha²⁸ a ha²⁸ ga²⁸
ikang sima vangvang bāngēn. ri²⁸ ta²⁸ tanda rakryā²⁸ sim²⁸ ajjīngn
9. n. makabaihan. huḍu²⁹ () ri sang hya²⁹ g²⁹
vang bāngēn. vulu vulu salvir nika²⁹ up²⁹ sima, ikang kali ri vang-
an²⁹ vuluvulu
10. tan tama, mīśra paramisra, mīśra hīno mīśranginagngin.²⁹ tapahaji
ursaji,³⁰ malarhya³¹(ng)³¹ mangilala, limus galuh
11. pangaruhan. padēm. manimpiki. parang, vatu valang. vatu
tanjēm.³² kutak. tangkil...salyut. trēpan.
12. malandang lēca. pangurang, pakring, halu varak.
tīnca³³ rumban. marumbai³⁴ maku... juru kling, juru judi, katā(n)³³ ggaran.³³
13. , angutus. pamanikan. amrati kdi valyan. samba³⁵ sumi³⁵ vana³⁵
vanva³⁵ vanohor...sagandi matunggul mag. 1³⁵ ul,³⁵ 3³⁵
14. lah³⁵ magandi, halimān. mavulangvulung, rare³⁵ rare kavula,
vangva³⁵(ng) rakryān. vatēk. rājaputra raje³⁵ vvangngi³⁵ rare³⁵ iro³⁵
15. ...vadvā haji, sa...nirang lampahhakēn. drabyā³⁶ aji³⁶ ang
nginuddesa³⁷ śri³⁷ mahārāja, amava sang hyang r. a p³⁷ a³⁷ h³⁷ sira³⁷ se³⁷
16.i bantēnan l, varung l, sum(u)ra(g³⁸ ng)³⁸..... ihul³⁸ samangkanang
vēvdihanan³⁹ er³⁹ ..

TRANSLATION

1. Hail ! The śaka year expired, 846, the month of Śrāvaṇa, first day of the bright half of the month,.....(while) the *karāṇa* was Vava and the lunar mansion Aśvinī (stood under) the deity Aśvī, (during),the
2. Conjunction (*yoga*) of Śiva, in Bālava *karāṇa*,⁴⁰ (while) Dojajyani was the lord of the Viṇā,⁴¹ on *vurukung*,⁴² *vage*,⁴³ saturday, the *julu*-day.⁴⁴ (On) this (day), the illustrious great king Vagisvara who was cremated at Kayuramya
3. marked out the village of Vangvang bāṅgēn (with) the object of founding a *linga* in the combined body of the *kalang*-s of Vangvang bāṅgēn
4. (So this) was to be marked out and, in connexion therewith, (were present these), namely : the *rāma* of Sukga, the *rāma* of Kī()ovor, the *rāma* of Bēly, the *rāma* of Koṭasa, the *rāma* of
5. Goṭi, the *rāma* of Dyatra, the *rāma* of Bama, the *rāma* of Vajang, the *rāma*(s) of Nala⁴⁶ (and) Rabivong⁴⁷ : such of the notable persons. (Hence), the village under
6. Giribāṅgī was to be marked out. That is the reason why it was purchased from the *rakryān* of Giribāṅgī⁴⁸ for gold ?⁴⁹ *suvarṇa*, 7 (?) *karṣa* ; (yea), from the *rakryān* of Giribāṅgī (by) *sang* Matani of Vangvang
7. bāṅgēn. In consequence of that fact, the orders of the great king Vagisvara were despatched (and these) reached the principal *rakryān*-s of different departments, of upper and lower category,
8. to begin with, Sobhanta, Mahisora,.....the free-hold of Hañji-ngnga (?), the free-hold of Vangvang bāṅgēn. Cognisance must be taken by all the principal *rakryān*-s
9.about the sacred free-hold (and) the river of Vangvang bāṅgēn. The *vuluvulu*-s (yea), all sorts of *vuluvulu*-s may
10. not tread upon (the free-hold) : the *miśra*, *paramiśra*, *miśra hīno*, *miśranginangin*, *taṭa haji*, *erhaji*, *malarhyang*, *mangilala*, *limus galuḥ*,
11. *paṅgaruhan*, *paḍēm*, *manimpiki*, *paṅang*, *vatu valang*, *vatu taiḥēm*, *kutak*, *tangkil*, *salyut*, *trēḥan*,

12. *malandang, lēca, pangurang, pakring, halu varak, katanggagan, tiñca, rumban, ma(ng)rumbai,..... juru kling, juru judi, vatu humalang,*
 13. *anohor*⁵⁰ (?), *vikar* *aprat*, *kdi, va* *sambal* *sumbul, vilang vanwa,*
*magandi*⁵³ *sc* *fi, matunggul*⁵¹ *ig* *(?)*,
 14. *of the rakryān* *haliman, mavulungvulung, rare* *jro*⁵⁴ *rare kavula*⁵⁵ *servants (?)*
slaves of princes (and) kings
 15. *servants of the king.....shall (not)*⁵⁷ *go (to realise) royal dues*
for *(?)*⁵⁸ *the illustrious great king.*
 16. *The highly worshipful king.....*⁵⁹

FOOTNOTES

1. KO, p. XII.
 2. *Geachiedenis*, p. 181.
 3. *TBG*, 75, pp. 420-437.
 4. Cf. Stutterheim in *TBG*, 5, pp. 423-424. See *op. cit.*, p. 181. 7 also *TBG*, 32, p. 111 f. n. and Krom, *op. cit.*
 5. Skt. : 't'
 6. Skt. : śrāvāṇamāsa.
 7.
 8. Skt. : prati.
 9. Skt. : sukla.
 10. Skt. : 'jiRead : vava.
 11. Skt. : śrīvātā.
 12. C. Stuart's reading of civa(h) appears to be due to a printing mistake.
 14. Skt. : bāl.
 15. 'ojyer' ? [C].
 d Read : 'pā'
 16. Read : vā.
 We have
 18. av probably to read here : 'kana.
 19. Skt. : śrī. The correct form of the name will be śrī mahārāja vāgīśvara.
 20. 'k' [C]. out.
 22. Va⁵ Stuart has left this
 23. Brandes suggests *p.*) the reading of impossible to me (OJO, 266 re gurumvangi, but that appears to

24. Brandes suggests (*op. cit.*) pingsor, which appears impossible to me.
 25. Skt. : ājñā.
 26. Skt. : mahārāja.
 27. Below *va*, there appears to be a sign of the medial *u*.
 28. This reading of Brandes is undoubtedly juster than that of Cohen Stuart.
 29. Read : 'nginaṅgin.
 30. Read : erhaji.
 31. Cohen Stuart did not read the full word.
 32. Usually : tajēm.
 33. Cohen Stuart read : ka...gangan (?).
 34. Usually : mangru^o
 35. The word appears to be : magalaḥ.
 36. Cohen Stuart's reading of drēbya appears to be wrong.
 37. Cohen Stuart reads śrī, which appears to be a printing mistake.
 38. His alternative suggestion to read the word as 'lih is certainly wrong. What he considered to be the sign of the medial *i* is really the *va* of the preceding sentence.
 39. Cohen Stuart's reading of 'vdi' appears to be due to an oversight or a printing mistake.
 40. *karapa* is an astronomical period in Hindu time-calculation. It has been twice described in our record.
 41. I do not understand the significance of this clause.
 42. A Mal.-Polynesian day of the six-day week.
 43. A Mal.-Polynesian day of the five-day week.
 44. Perhaps it refers to the *puja* called *fulung pujud*.
 45. In this inscription the name of the village has been spelt in various ways.
 46. The line may also be read as : (1) the *rāma* (viz.) Sukga, the *rāma* (viz.) kī (over etc., (2) viz. Sukga, father (of) kī (over etc.
 47. *Rabivong* may also mean 'women-folk'.
 48. *Vangvāng bāngēn* is described to be under the administrative division of *Giribāngi*. It appears, therefore, that official title of *rakryān Giribāngi* is derived from the name of a place. We must not presume, however, that the appellation after the *rakryān*, if there be any, should always denote the name of a place.
 49. The numeral has been left out due to the carelessness of the copyist.
 50. Its significance is not clear.
 51. Bearers of banners.
 52. A pikeman. See *TBG*, 65, p. 263.
 53. The difference between *sagandi* and *magandi* is not quite clear to me. According to Stutterheim (*TBG*, 65, p. 263) *pagandi* refers to 'archers or slingers'.
 54. Lit. the children of inner apartments (of the palace).
 55. The young slaves.
 56. The term *rakryān* stands here without any further appellation. This appears to be due to the fact that *rakryān* denotes here 'high officers in general'.
 57. The corresponding Old-Javanese word was either present in the mutilated

portion of the text, or we must consider *tan tama* of the preceding sentence as understood here. Otherwise, the text becomes diametrically opposite to what is intended.

58. If the text has a doubtful reading here. As it stands, it may be connected with Skt. *va*, from *√ dis*.
59. As the following portion of the text is full of lacunae, it can not be properly translated. From the use of the word *vūdhanan*, it appears however that this portion of the text begins the description of various gifts, so usual in Old-Javanese inscriptions.

XCII

THE STONE OF KAMBANG ŚRI (JĒDUNG II)

8(4)8 ŚAKA

This stone was originally found at JĒdung and was later on transferred to Bangsri. It was deposited in the Museum of Quatrefages' premises at Majasari¹ and is now preserved at the same place. An impression of this record is mentioned in *Notulen* 1883 p. 83, and this forms Oudh. Bur. Nos. 142, 143 and 265.² A facsimile also referred to in the *Notulen* for 1887 p. 67. The stone measures 1.95 in height and its greatest width is 1.15 M. It is not impossible, as Brandes and Damais have stated, that the stone contained two inscriptions.⁴ The transcription of some lines on the sides of the stone have been published on p. 50 of *OJO XXXIII*. As the words in the opening lines of I indicate and the use of the word *Śapatha* in the subsequent I show, these two sides are obviously the concluding portion of an inscription where we usually find the curse formula. It has not however been fully transcribed.

In an unpublished portion of this inscription we read: *irikanang kĀla śakavarṣātita 8.8 kĀrttikamāsa*.⁵ As the record presents Siṇḍok as a *rakryan mapatih*, it must be dated prior to 851 śaka when we find him already as a king. It must also be dated after 841 śaka, as he held a lower post at that date. It is in the Minto-stone of 846 śaka that we find him in the post of *rakryan mapatih*. The date of this inscription can therefore be no other than 848 śaka.⁶ According to Damais,⁷ the exact date corresponds to 14th Oct., 926 A.D. (facsimile).

Brandes⁸ says, however, that from the Śri, the record appears to handle over a free-hold at Kambang but this he could not trace in the impression. In the transcribed portion of the inscription we notice the names of the *rakryan mapatih*, viz., Pu Siṇḍok NĀ Iśānavikrama, the *tanḍa rakryan* of Sirikan, viz., *dyah* Amarendra. other useful data can be derived from this inscription.

The transcription of this record has been published on page 50 of
070 where it bears no. XXXIII.

TEXT

1. ntara, pingpitvanpajanma tanmānuṣa janma tirunya salvīraning
cmar, taktak, lakai, vdit, lintah nta dadyananya, yāpuan mā
2. nuṣa^{janma} ^{titir} tan paripūrṇa⁹ dadinya, vikētarantana vuḍuga,
vungkuka, vēala, dimpeya, kilinga, vutā,¹⁰ tulya, jayna, marapina,
hayā
3. na, tudana, ^savijilnya sakeng garbhā¹¹ vāsa an pangguhang
janma mang^{la} ^{3kar}lvir^{nya} ling sang vahuta hyang vadihati makudur
avaju^{ktā}
1. kan sapatha i samakṣā nira kabaiḥ, ya ^{ta}ya deyaⁿ nira
kabaiḥ tanparabyā rā atah irikā g vanua
2. de rakryan mapatih pu sin'ok śrī iśāⁿ avikrama, inadigan¹² taḍa
rakryan ri sirikan dyah amarendra citraⁿ k a^{li} hit patra

FOOTNOTES

1. Hereover see Notulen, 1888, pp. 46, 83; Verbeek^k, Oudhedenⁿ pp. 243-244, 246
070, p. 49.
2. Krom, Geschiedenis, p. 199, f.n. 3.
3. Rapp. 1911, pp. 54-55 70 49.
1 FEO 6 (19 3 O, p.
4. 3E 138, (52) p. 54, f.n. 3.
5. Notulen 188 in 84.
6. of Brank Notulen 1888, p. 84.
7. Rapp. 1911 (1932) p. 55.
8. Op. cit.
9. The correct Skt. form
10. The correct Skt. form is bha.
11. Read: 'rbha. is ta.
12. Read: 'dēgan.

XCIII

THE COPPER-PLATE OF PALĒBUHAN
(GORANG GARENG), 849 ŚAKA

This copper-plate was found by a peasant from the neighbourhood of Gorang Gareng in Madiun. It is broken in an oblique manner at one of the short sides and the inscription has consequently much suffered, particularly in the lower portion. In its present form, it measures approx. 13 × 26 c.m.¹

The inscription records that the illustrious great king Pu Vagiśvara was pleased to confirm a free-hold described as 'sima i palēbuhan' in the śaka year 849.

The transcription of this record, based on a rubbing, has been published by Dr. Stutterheim² with elaborate explanatory notes and a translation.

TEXT

- A. 1. || Q svasti śakavarṣātita 849 beśākhāmāsa³ tithi pratipāda⁴
śuklapakṣa...⁵
2. vāra bharinī⁶ nakṣatra yoga⁷ devatā⁸ tatkalā śrī mahārāja
pu vagiśvara sang la...⁹
3. (r) tumurun anugraha nira i rakryan mapatih tinadaḥ samgat
amrāti sam...
4. ang tiruan vadihati makudur um gēhakan...ikang śima i
palēbuhan tan kna ri...
5. ra tan katamāna de pakring paḍam tuha. dagang vatēk i jio.
mamrṣi pingle. katangaran...(mapada)

6. **hi** mangidung valyan **uṇḍahagi paṇḍay mās paṇḍay vsi** sapra-kāra ni drabya haji ki(lalān)...
7. sang hyang lēbuh **atah pramāṇa iriya. kunang sakveh** ning dṛbya¹⁰ haji kilalān **ve...**
8. v-bya singhala paṇḍikira **mamvang ramman¹¹ huñjamān kutak banyāga bantal tan...**
9. molaha i sang hyang i palēbuhān maparā **māvara** ikanang kunang sukhaduhkanya...
10. ring śīma vah tan pamayang¹² vipatti prakāra **sang** hyang lēbuh atah pramāṇa rikā kabaiḥ...
11.dval salvir ning sambyavahāra anung **salaha kang tuhān ing (saśīma)...**(kbo)
- B. 1. 20 sapi 40 vḍus 80 aṇḍah tlung vantayan gulungan 3 mangarah ...**(pi)**
2. nikul dvalya.¹³ basanādi maṣayang makacapuri. kapas paḍat lēnga. bras gula ka...
3. sumba. ityevamādi saprakāra ni pinikul kāmam bantal atadaḥ ing satuhān ta...
4. paṇḍay vsi paṇḍay tamvaga tlung ngububan ing **saśīma** macadar pat paramva yan ting tirvan...
5. ...nya 3 tan patuṇḍana masuhara 8 **yan riyanginangin¹⁴ vadihati** makudur parahva I (prar)...
6. ndan suharanya 3 patih vasah. kuci malēbuh ing srāḍhan¹⁵ parahvanya I masuhara 3 tan patuṇḍanya...
7. ya tan katamāna de sang mangilala dṛbya haji. niśra paramisra kabaiḥ ndān pānamakmitanna surat praśa(sti)¹⁶
8. yāpvan lēviḥ sangkerikā pahī iriya kinnāna sakalēviḥnya de sang mangilala soddhā(ra)...
9. rai kacambul uṇḍahagi. mañavring manglākha. **mangapus** mangubar manahab manuk. mangdyūn **ma...**(i)
10. tyevamādi yekā salaha anūṅ pramāṇa **riya sang alēbuh mang-** kāna ājñā śrī mahārāja...
11. ri garung. kaprayātnākna sang prabhu makaphalā **tan** puna-ruktā sang hyang śīma ri dlāha ning dlāha || O || O ||

TRANSLATION

- A. 1. || O || Hail ! The śaka year expired, 849, the month of Vaiśākha, first day of the bright half of the month,...
2. dāy, (while) the lunar mansion Bharanī (stood under) the deity (Yama) (during) the conjunction (of Siddha). At that time, the illustrious great king *Pu Vagiśvara* who was cremated (?)¹⁷
3. communicated his favour unto the *rakryān mapatiḥ* for receipt of¹⁸ the *samgat*-s of *Amrāti*,.....
4. ...*tiruan, vadihati, makudur*, confirming that the free-hold at *Palēbuhān*¹⁹ may not be touched by ..
5.may not be trod upon by *pakring, paḍam, tuha dagang, vatēk i jro, mamṛṣi, piningle, katanggaran*,...
6. (*mapaḍa*)*hi, mangidung, valyan, uṇḍahagi, paṇḍay mās, paṇḍay vsi*, all sorts of 'people who collect royal taxes'
7. the deity (of) *Lēbuh*²⁰ is the sole authority over this. Moreover, all of the 'collectors of royal taxes'.....
8.Ceylonese, Paṇḍikira-people,²¹ *mambang-s*, the people of *Rēmēn, huñjaman-s, kutak-s*, (foreign ?) merchants with *pikul*-freights may not.....
9. create troubles for the deity of *Palēbuhān* by handling and disturbing this²² (free-hold), even so its good and bad events.....
10. in the free-hold (such as) the fruit without the *arēca* blossom,²³ death and so forth. The deity (of) *Lēbuh* is the sole authority over these all.....
11.merchandise (and) all sorts of trades which may be allowed to the 'master' in (each free-hold).....
- B. 1. 20 (buffaloes), 40 cows, 80 goats, three cages of **eggs**, 3 transports, what is packed up.....(Even if)
2. their commodities are *pikuled*, to begin with (those of the dealers of) clothes, dealers of copper-works and those who come within the city-walls to hawk with cotton, *paḍat*, sesame oil, unbolstered rice, sugar,.....
3. safflower and so forth, (then), of all the *pikuled* articles, the sixth *bantal* comes to each 'master' (free of charges).....

- mith, smith ma
 4. iron^s, copper^s have (only) three bellows er free-
 hold, macadur, pa: mva-s. If for tirvan...
 vessels without taking (any o
 5. su(n)s)hara-s; for ar nangen, vadihal; other boat) in tow, with
 be 1 vess. if ngi makudur, then there may
 6. (without taking any o'her 'oa) in (ng)hc'a-s
 patih-s of Vasa K t b'at M. tows with 3 su ave idt; the
 (funeral) ceremonies vessel with 3 su (ng)hara-s trāddha
 (any other 'oa) in tow without taking
 7. these may not be interf...
 taxes', all m -s (a) ed with by the 'collectors of royal
 should take care of the t. t. nīsr, on the other hand, people
 8. If there is more di this
 surplus may be touched by the defined limit, (then) from this, each
 9.black paints, wood-work, purple-red pa: s, lac, col i royal axes
 red paints (?), the ensnaring of birds, the making of spinning (?),
 10. and so forth. If any body violates these (regulations),
 Alēbuh shall have (a voice of) authority over them. Such
 the command of the illustrious great king
 11. of Garung.²⁸ May kings take ca f's
 quences (hercof) being that the re (o thi edict), the conse-
 become the subject of discussion in re remote
 th st future

FOOTNOTES

1. For further details, see TBG 75, pp. 420-421.
2. Ibid., pp. 420-437.
3. Skt.: Vaiś.
4. Skt.: 'pa'.
5. The dots do not indicate the number of letters left out.
6. Skt.: 'ra'.
7. The *pa* should be *siddha*.
8. The name of the deity should be Yama.
9. Stutterheim read here: Sang la(ra). See Notes below.
10. Better: dra'. It is Javanised Skt.

11. It stands for Rēman or Rēmēn.
12. We should expect here: mayang tan pavvaḥ.
13. On the analogy of other inscriptions, we should read here: 'Inya.
 Read: ri ang'.
 This may be the corrupted form of: śrāddha'.
16. If this filling up of the blank is right, the correct Skt. form should be: praśa(sti).
17. Stutterheim (*op. cit.*, pp. 425, 435) doubtfully translates *sang lara* by 'the sick'. If
 of a king was already dead in 846 Śaka (See No. XCI above), it is not understood
 how he could be sick in 849 Śaka. Obviously the words read by Stutterheim as
sang la(ra) may not be quite correct. If we read *sang lu(maḥ)* as in XCI, the
 difficulties would possibly lessen, if not disappear. We have understood the word
 in this sense.
 Lit.: to be received by
 It is ill to ut the p... whether this is or is not place-name. Similar place-
 names are n we called Pelabuhan
 near Mojakerta, b in esen so reason objections may be made.
 This does not, of course, mean that a decent handling of the term from the
 geographical point of view is untenable. For the time being, we must refer to
 the elab note on term by Stutterheim (*op. cit.*, pp. 427-430) who suggests
 that m t where (the ashes) are thrown (into the water)'. The
 20. r en to sang lēbuh in 17 seems to indicate however that Palēbuhān
 may wear the place or of Lēbuh.
 21. In 1. 9 below we find sang Pāndya in Palēbuhān and this might be intended here.
 Stutterheim the by 'the holy shedding (-place of ashes)
 Pāndik a ref ti d the Kera people from Southern India,
 22. the same as Mal pēdekak Kern, VG. VIII, n. 31 Krom, *Geschiedenis*,
 p. 25.
 I suppose rd denotes: to make other, i.e., damage or
 with the secret denotes 'to disturb' ed from ma+apara and
 24. Elsewhere: The former vo that bears no fru an har interfere
 24. i i en id one rb'
 the nit.
 25. Its signif can is not clear. The root appears to be *ramu* which, in Malay, means
 'materials.'
 26. This seems to be the same: Palēbuhān.
 27. The reference to cre of king Vagiśvara and Stutterheim's interpretation of
 28. Sang Hyang i Patēbuh may be brought in connexion with this interpretation.
 with the dist. Garong which lies on way to the Dieng plateau. Stutterheim
 surmises that the present edict of Vagiśvara might have been promulgate
 from th pre d
 Vihar Garung.

XCIV

COPPER-PLATES OF ŚRĪ VEDARI MUSEUM

NOS. 280 and 281a, 8(49) ŚAKA

The find-spot of these copper-plates is not known. They are now preserved in the Sri Vedari Museum at Solo where they are respectively numbered 280 and 281 a. The inscription is incised on two plates whereof one side has been left off unwritten. The script is not however clear, and the inscription is full of the repetition and elision of letters: the confusion between *h*, *k*, *t*, is particularly conspicuous. Dr. Goris¹ who has offered the above details and a provisional reading of this inscription thinks that though the record is incised in an old script it is apparently a copy of an original inscription.

The inscription refers to the illustrious great king, namely *dyah* Vaba, the son of (*ra*)*kryan* Ladheyan who is cremated in the woods. The few lines wherein the object of the record is usually stated are here in a very corrupted form, e.g., in A. 2-4 and B. 6-8. The inscription contains a number of names, such as Pulu watu, Limus, Dmung, Rapoh, Varingin, Kayu anten, Turumangamvil, Mataram, Mulak, Ratavun, Gilikan, etc., and these names (mainly geographical)² are also known to us from other records of C. Java. The inscription should not be named after Vulakan as Damais seems to suggest³ in his list under no. 104. According to him the exact date is 14th Nov., 928 A.D.

As the inscription is obscure in many places and the transcription is replete with conjectural readings, a decent translation of the record is not possible at the present moment. Below is furnished the transcription of Goris with emendations suggested by him in footnotes.

TEXT

- A. 1. svasti śakavarṣātīta 8(49) māghamāsa tithi pañcami kṛṣṇapakṣa tu. pe.⁴ br.⁵ vāra śrī jagatnātha rika⁶ kāla śrī mahārāja dyah va
2. ba anak kryan ladheyan sang lumah ring alas tatkalā ni kalang i ravali muang kalang i vulakan kapua tatak⁷ pulu watu vana vana pa
3. tiḥ potan vineḥ mamu - - ve⁸ sang pamgat harongan pu vi(r)yya anak vanua i kolungan sima patih juru i dmunḡ prahavanyan vi
4. neh mamu - - i denyan tan patūt mua(ng) patihnya umāri ta yu⁹ an pakapatih ikanang pōtan i sa(ng) pamgat harongan atah pa
5. vuat tha nyana nya. nyabā¹⁰ luatan pabuat haji. mas su 1 pasangnga nikanang i ravadi¹¹ ing satahun. mas mā 12 pasanga makana i vula
6. kan i satahun. mangnākanya byaya¹² kapagēhnyan pamu - - pama parṇnah i sang pamgat mas su 5 maparṇnah i sang tuhān makabaiḥhan -n
7. mas su 1 (.) tuhā i harongan rikanang kāla. parujar lor sang pangunengan pu gunguk¹³ arakanua¹⁴ i langi taji vatēk vru paru
8. jar kidul sang rapamu pu vidya anak vanua i sabokan vatēk amviran. tuhā ning kanayakān sa(ng) ralimus pu bunin anak vanu.
9. (a) i vula¹⁵ vatēk kaya¹⁶ anten marakpi sang pukanan pu tanggal anak vanua i rilam vatēk dmunḡ. mataṇḍa sang varingin pu glong
10. anak vanua i rapoh vatēk kalung varak (.) tuhān ning vadua rarai sa(ng) bulakan pu vatana anag vanua i valang valang va¹⁷
11. vatēk pilanggu.¹⁸ tuhāni kalula sang dhungu pu bhadra anak vanua ing kavikuan i turumangamvil vatak kahulunan tutā¹⁹ ing paṇḍa
12. kat sa(ng) pamilihan pu mangmēl anag vanua i pravatak prang.

- manghitu sang rakukap pu **sagara anak vanua i gilikan vatēk mamrati**
- B. 1. mabalun²⁰ sang vadhingin pu **sura anak vanua i vadhingin²¹ vatēk li**
2. mvur. tuhān ning lampuran sa(ng) kavan vētang²² pu kṛta anak vanua i kavan vēhang vatēk kavan vēhang (.) vahuta. karamvuk²³ si kpung
3. anak var^u a vi^buh^h vatik²⁴ tarongan²⁵ (.) vahuta manaram²⁶ si kobok in^{ak} vanu^a i mataram vatēk karangan.²⁷ magalah si v₂isura
4. vatēk manggulungi anak vanua i mulak. ikan^{ang} vahuta karua mua(ng) magalah^h kap^u a makna n^{as} mā i manamāki^{an} pu p^{ate} a
5. a²⁸ nak vanua i kolun^g in p^{at}ih^h ju^{ru} i dmung (.) pilih mas pu buddha anak vanua i tanggar vanga lavēk²⁹ halang. likhita-pātra sang ro
6. muang³⁰ pu hinaya. anak vanua i kavil^{ku} in^{ji} ratavun vatēk vka. mangnglār ngūni sang dharava kunang pinamihhakannira rpamrih gave
7. ya hayu śevamandala.³¹ brimakan buat thyang. kānginan si lēmu 3. amunduś nāha in kahana i^{ru} ramanta kūna(ng) hana ning m^{angi}
8. lalā anung tan tamā haji tuha guśalā paranakkan mahaliman paravat p² sanggunung nāhan tan tamā guṇā ning ngamu-ng^{su-d} dha.³³

FOOTNOTES

1. See *OP*, 1928, pp. 65-69.
2. The geographical data seem to indicate that the record is connected with Central Java, cf. *Dacca University Studies* I, p. 105, fn. 9.
3. *BEFEO* 46 (1952), p. 54.
4. Read: pa or po.
5. Read: br.

6. Read: rikanang.
7. Read: vatak.
8. Read: gave.
9. Read: ya.
10. Read: vuattkanya.....
11. Read: ravi.
12. Skt.: byāya.
13. On the analogy of *Pu Dakṣa sang bāhuvajrapratipakṣakṣaya*, this name may be read as: sang Pangunengan gunguk. Some of the succeeding names may also be construed on the same analogy.
14. Read: anak vanua.
15. Read: vuli.
16. Read: kayu.
17. To be scrapped? Probably, valaing.
18. uncertain.
19. Read: tuhā(n).
20. Or: mavlun.
21. Here personal and village name appear identical. Can it mean: mabalun (of the sacred village) Vadhingin, viz., *Pu Sura*, resident of Vadhingin etc.
22. Read: vēhang.
23. Or: karamvut.
24. Read: vatēk.
25. Read: harongan.
26. Read: mataram.
27. Read: harongan?
28. To be scrapped.
29. Read: vatēk.
30. *Mua g* means 'and'; it may also form part of the previous name and thus form: Romuang.
31. This seems to refer to a Tantric circle.
32. To be scrapped?
33. Read: śuddha (or, sudr̥dha).

XCV

THE STONE OF
KINAVĚ (TANJUNG KALANG),
849 ŚA

This stone was found from the north of the hamlet of Templek in the division of the Berbek division in the residency of Kediri.¹ In 1889, it was despatched to the Batavia Museum where it is numbered 66.² A transcription of the record now forms *Oudh. Bur.* nos. 388 and 476.³ A large portion of this inscription can not be read now and Dr. Brandes has partly succeeded in giving a transcription of this record in *OJO XXXII*. Damais has given a fresh transcription of the record in *BEFEO* 47 (1955), pp. 53-54. The inscription has nearly 6 lines.⁴ According to Damais,⁵ the date of the inscription corresponds to 28th Feb., 928 A.D.

The inscription records the foundation of a hereditary free-hold at Kinavě by the mother of dyah Bingah for her own son to the exclusion of the half-brothers and sisters of dyah Bingah from the father's side. It has been stated further that the free-hold did not belong to her husband. The inscription thus indicates the rights of Bingah's mother over her property, when her husband had no control.

TEXT

- a 1. || O || Ś ||
 2. || o. vighnaḥ śaḥ
 3. nāma svāhā svasti sakti va itita 849
 4. phālguna śaḥ thi śa va, va, vr,
 5. vāra vuku tolu da śa na desa krtikanakṣa tra visikṣa
 6. mbha yoga, dāha śa devatā, irikā divasa rake guṇungan dyah muata

7. n, ibu dyah bingah sumusuk pibang⁸ vanua i kinavě vatēk kadan-gan, kunang matangnya
8. susuk ya śima potrakā kalilirana ni sanak nira jaga¹⁰ tan ilua savuang hanak¹¹
9. dyah bingah ing vaśa¹² āpa tan śima rakryān lakilaki ikāng śima, tlas ta ya inarpa
10. nākan i taṇḍa rakryān kabaiḥ pinavuatakan¹³ per suku muang skar mā¹⁴ su 5 i rakryān mapatih
11. pu siṇḍok iśāna¹⁵ vikrama pinakasopānanirarpanambah samgat mornahumah anggēhan pu kuṇḍala. muang sa¹⁶
12. mgat laṇḍayan pu vudyang¹⁷ sinantha ta pua sambah nira mangang-ṣakan ta ya pagēḥ pagēḥ ri śrī mahārāja śrī vava
13.hu rakai sumba mās ka 1 vḍihan tangkalan. yu l simsim prāsāda voḥ 1 ma brat su.....

TRANSLATION

- 1.
2. || Om ! Let there be no obstacles ! Salutation !
3. Salutation ! Blessing ! || Hail ! The śaka year expired, 849,
4. the month of fifth of the bright of the month, vurukung,¹⁸ vage,¹⁹ thursday,
5. the vuku of Tolu, (the planet) in the southern region, (while) the lunar mansion Kṛttikā (stood under)
6. the deity Dahana (during) the conjunction of Viskambha. At that time, the raka of Guṇungan (viz.) dyah Muatan,
7. the mother Bingah, ²⁰marked out the village at Kinavě under Kadangan. Now, the free-hold shall be inherited by her grand-childre
8. the marked-out son, but shall not accrue to the half-brothers and sisters
9. of dyah Bingah from the father's side (?).²¹ Because, this free-hold is not the free-hold of the rakryān, her husband. Thereupon were presented (gifts) to

10. all the *taṇḍa rakryan-s* they received water (?)²² (to wash) feet and flowers (and) gold 5 *suvarṇa*. To the *rakryan mapatih* (viz.)
11. *Raffe* *cajlok* *iśānavikrama*, who had been of assistance to her, (was Kurṇal homage. The *samgat momahumah*: the *anggehan* (viz.) *Pu* (the a and
12. *sa)mgat* *Laṇḍayan* (viz.) *Pu* *Vudyang* (and) *Si* *Nantha* also (received) her homage. She also offered a fixed sum to the illustrious it king *H. M. Vaya*,
13. the *raka* of *ii* (received) gold 1 *kati tangkalan*-cloth 1 set, *simsim* *brāsāda* *voḥ* ring 1 *ei* *hir* gold.....

FOOTNOTES

1. Verbeek, *Oudheden*, pp. 255-256; *Notulen*.
2. *Notulen*, op. cit., p. 64; Verbeek, op. cit. 1889, p. 33.
3. *Rapp.*, 1911, p. 59; *OJO*, p. 49.
4. *BEFEO* 45(1951), p. 7, fn. 6.
5. *Ibid* p. 44; *Ibid*, 46(1952), p.
6. *gunamā*. 55.
7. S. "mi
(*kaṅ* [k], [k] = Note
8. The last two words of of Krom in *OJO*
9. *ya ta* this line do not appear in the transcription of Damais.
10. *Damais* *sānak*.
11. *hapa* [k], *Damais* *basa*.
12. *sina* [k].
13. This appears to be a slip for: *mās*.
14. The correct spelling is: *iśā*. *Damais* transcribes : *iśā*.
15. Read by *Damais*.
17. Brandes: *°dya*.
A M. Polynesian
18. Mal. Polynesian day of the six-day week.
20. The *raka* title of the month the five-day week. *Rimau* deserves attention.
21. The reading is doubtful of
22. The reading is doubtful.

XCVI

THE STONE OF SANGGURAN (MINTO-STONE),

850 ŚAKA

The find-spot of this colossal stone-inscription is not known. Most probably it was found from Ngēdat in the north-west of Malang.¹ So far as our present informations go, it was received from Surabaya. Now it stands at the Minto-House in Scotland, and was mentioned by Raffles in his *History of Java* II, p. 59, with a "mysterious translation" in the Appendix. Von Humboldt in his *Kawi sprache* II, pl. XI, gave a facsimile of a part of the inscription which was transcribed by Cohen Stuart in his *KO* under no. XXIX. The legible portion of the full inscription has, however, been published in *OJO* where it bears no. XXXI. In 1915, Prof. Kern² offered a translation of the opening Sanskrit verses of this inscription and later on Prof. Krom suggested some improvement in the reading of the text in some of his writings. Cohen Stuart³ mentions the stone measure: 5 ft. 3-4 inches in height; 4 ft. 1 inch in breadth; foot 11 in thickness.⁴

The inscription records the favour of the illustrious great king, *rakai Pangkaja dyah Vava śrī Vijayalokanāmottuṅga*, to the village of Sangguran under Vaharu which was marked out into a free-hold for the deity (*bhaṭāra*) of the *kabhaktyan*-temple in the free-hold of the united body of the *juru gusali-s* of Mahatjung.

In the following transcription, I have preferred the reading of Brandes with corrections made by Theodor Krom. I have discussed in footnotes some points which also occur in the records of contemporary year of the inscription was read doubtfully by Brandes as 846, but, *Damais*⁵ reads as 850. The exact date, according to him, is 2nd August, 928 A.D.

TEXT

RECTO

1. (|| O || avighnamastu ||)⁶ *śivamastu sarvva jagataḥ parahitanirataḥ*
bhavāntu⁸ bhuta(gan)āḥ⁹
2. *doṣa¹⁰ praghātanāśāt¹¹ sarvvatra*
sukhi bhavatu lokaḥ (|| O ||).¹²
3. *svasti śakavarṣātīta 850 śravaṇamāsa¹³ tithi caturdaśī¹⁴ śuklapakṣa,*
vu, ka, śa, vāra, hastānakṣatra, viṣṇu devatā, sobhagya¹⁵ |
4. *yoga, irika divasa ni ājñā śrī mahārāja rakai pangkaja¹⁶ dyah vava*
śrī vijayalokanāmottuṅga¹⁷ tinadaḥ rakryān, mapatiḥ i hino
5. *śrī īśānavikrama, umingsor i sangat momahumah kālīh*
maḍandēr pu padma, anggēhan pu kuṇḍala kumonakan ikanang |
vanua
6. *i sangguran vatēk vaharu, gavai¹⁸ han tapak mas su*
halimān susukan de nikanang punta i manañjung mangaran dang
āryya |
7. *kya, mamang yanggu i, sēpēt dāpu*
jambang, kisik (kē ?) dāpu bhairava, vasya, lukiṅ, bhaṇḍa, tamb-
lang ha ang, vigēr, dāpu sat |
8. *sari s, a () i bhaṭāra i sang hyang prāsāda kabhaktyan*
ing sima kajuru gusalyan i manañjung paknānya simangun pa |
9. *umangakṣa ing samadanā i sang hyang dharmma*
ngkānani śiva caturṇivedya¹⁹ i bhaṭāra pratidina
mangkana iṣṭa prayojana śrī mahā |
10. *rāja muang rakryān mapatiḥ rikanang vanua i sangguran inarpannā-*
kan²⁰ i bhaṭāra i sang hyang prāsāda kabhaktyan ing sima kajuru
gusalyan ing manañjung |
11. *mā i vaharu parṇahanya svatantra tan katamāna dening patih vahuta*
muang saprakāra ning mangilala dravya haji ing dangū,²¹ miśra
paramiśra vuluvulu |
12. *prakāra, pangurang kring, paḍam, manimpiki, paranakan, limus*
galuh, pangaruhan, taji, vatu tajam, sukun, halu varak, rakadut |
13. *pinilai katanggaran, tapahaji, air haji, malandang, lēva²² lēblab,*
kalangkang, kutak, tangkil, trēpan, salvit, tuha dagang juru
gusali, |

14. *tuhānamvi, tuhan uñjaman, tuhān juḍi, juru jalir, pamañikan, miśra*
hino, vli hapu. vli vadung, vli tambang, vli pañjut, vli harēng,
pavisar, palamak, |
15. *pakalanggang, urutan dāmpulan, tpung kavung, sungsung pangurang,*
pasuk alas, payungan, sipat vilut pānginangin, pamāvaśya,
pulung pa |
16. *ḍi, skar tahun, panrāngan, panusuh, hopan, sambal sumbul, hulun haji*
pamrēsi vatak i jro ityaivamādi tan tamā irikanang va |
17. *nua śima i sangguran kerala bhaṭāra i sang hyang prāsāda kabhaktyan*
ing sima kajuru gusalyan i manañjung, atah pramāṇa i sadrēvyā
hajinya kabaiḥ |
18. *samangkana ikanang sukha dukkha kadyānggāning mayang tan pavvah,*
valū rumambat ing natar, vipati vangkai kābunān, rāh kasavur
ing da
19. *lan, vak capalā, dubilatan, hidu kasirat, hasta capalā mamijilakan*
turuh ning kikir, mamuk mamumpang, lūdan, tūta |
20. *n, danda kudanda bhaṇḍihalādi, bhaṭāra i sang hyang prāsāda*
kabhaktyan atah parāṇa ni dravya hajinya, kunang ikanang miśra,
mañambul |
21. *mañangvring manglāka, manguvar, matarub, mangapus, manula*
vungkuḍu, manggula, mangdyun, manghapu, mamubut, malurung,
magavai |
22. *runggi,²³ payung ulū mo()yi,²⁴ a()iang,²⁵ magavai kist mangana-*
manam, manavang, mana(ng)kēb, mamisanḍung manuk, maka-
lakalā |
23. *u()u²⁶ tri(bhāgā)n²⁷ dravya hajinya, saduman umarā i bhaṭāra, sadūman*
umarā i sang makmitan sima, sadūman maparaha i sang mangi-
lala dravya haji |
24. *kapva ikanang masambyavahāra ngkāna () i () hingan²⁸*
kvehanya anung tan kna de sang mangilala dravya haji, tlung tuhān
ing sasambyavahāra ing sasi | (ma)
25. *yan pangulang kbo 40 , vḍus 80 andah savantayan, mangulangan*
tlung pasang, mangarah tlung lumpang, paṇḍai sobuban, (vuv⁰ ?),
paḍahi tlung tang |
26. *kēban titih saka()ti, ṇḍa havi satuhān, macadar patang pacada-*

- ran,²⁹ *parahu* l ma()uhara³⁰ ()³¹ tanpatuṇḍāna, yāpvan pinikul dagangnya ka |
27. *ddhyanggā*³² *ning ma*³³ *manguñjal*, *mangavari*, kapas, vungkuḍu, *vi*, *tambaga*, gangsa, *viṣā*,³⁴ *pangāt*³⁵ pamaja, *vayang*, lnga, *bras*, galu³⁶ |
28. *han*, *kasumba*, *saparakāra*, *ning t sinémbal*³⁷ *kalima vantal* ing satuhān. pikulpikulananya ing sasimang (i)kanang samangkana tan knāna de sang mangilala |
29. *dravya* haji, *nya sa*()*ṣanya*,³⁸ *ndān* makmitana tulis. mangka i lviranya, yāpvan lbih sangkā rikanang *sapanghing* iriyang, knāna *sūta*³⁹ lbihnya de sang mangilala |
30. *irikanang kāla mangasēakan ing kanang*⁴⁰ punta i mana-ñjung pasak pasak. i śrī mahārāja pirak kā l vḍihan. ta |
31. *pis yu l rakryān mapatih i hino* śrī iśānavikrama inangsēan pasak pasak pirak kā l vḍihan tapis yu l rakai sirikan *pv amarendra*⁴¹ |
32. *lyang*⁴² sangat momahumah *kālih maḍandēr*, anggēhan inangsēan pasak pasak pirak kā 5 vḍihan yu l sovang sovang
33. tiruan ḍapunta taritip amrati⁴³ havang vicakṣaṇa⁴⁴ *pulu vatu*⁴⁵ pu paṇḍamuan, halaran pu guṇottama, manghuri pu manguvil vadihati |
34. pu dinakara,⁴⁶ *hujung* inangsēan pasak pasak *pirak dhā* l ma 5 vḍihan yu l sovang, vaharu rikang kālang pu variga inangsē |
35. *ān pasakpasak pirak vḍihan yu l sangat* anakbi *dhā* 7 mā 8 kain vlah l sang tuhān i vaharu vinaih pasakpasak |
36. *pirak dhā* 8 *tuhān i vadihati pu miramirah* *halapa*⁴⁷ sang saddhya *inhān i makudur* |
37. *i*⁴⁸ vadihati sang *ravangu*,⁴⁹ *manangga*⁵⁰ sang *hovangsa*, *pangurang i makudur* sang rakvēl,⁵¹ *manungkul*⁵² |
38. *pirak pasakpasak vḍihan ranya*

VERSO

- 1.
- 2.
3. *mpung*, vinaih pasakpasak mā l vḍihan yu l sovang sovang, sang tuhān i *pakaranān* makabaihan juru *kanayakān* |
4. i hino sangat *gunungan pu* buntut,⁵³ juru *vadvā*⁵⁴ rarai, sang *raguyu*, juru kalula pu vali⁵⁵, *kaṇḍamuhi sang gaṣṭa*,⁵⁶ parujar i siri
5. ran⁵⁷ hujung galuh i vka *viridih*, i kanuruhan *sa*()*kat*,⁵⁸ i sḍa sang *vipala*, i vavang sang *lang*, i *maḍandēr sang cakrāryyānggēhan*⁵⁹ *sang tu*⁶⁰ |
6. han i tiruan sumuḍan ḍapunta sanggama, i *hujung* sang pavaḍukan vinaih pasakpasak *pirak dhā* 4 mā 8 kinabaihnya, sang *citrā la*⁶¹ |
7. i hino pasak pasak *dhā* 2 mā 8 kinabaihnya *patih kālih vasah sang* kulumpang, kuci sang rakaviḷ pasakpasak *dhā* l ma 4 sovang so |
8. vang, parujarnya pingsor hyang paskaran pasak pasak *pirak sovang sovang lumaku* manusuk i vadihati *sang kamala, lumaku* manusuk i *makudur* sang tama |
9. i su han sang ngastuti sang *balā* (bapra ?), i tapahaji sang *pacintān* vinaih pasakpasak *dhā* l vḍihan yu l sovang sovang, *patih i kanuruhan ta*
10. patih i hujung sang kahyunan, patih vaharu sang nila, patih i tugaran sang *mala*, patih sangat i vaharu sang gambo, patih pangkur sang mangga *sa*(ng) *rangga* vinaih pasakpasak *dhā* l vḍi |
11. han yu l sovang sovang, patih lama ran sang prasama, pasakpasak *pirak mā* 8 vḍihan hlai l parujar patih si manohara *pasak pasak dhā* l vḍihan yu l parujar patih i ka |
12. nuruhan si *ja* si rambēt, parujar patih i vaharu si *val* si *tañjak* si *caca*, pasakpasak *pirak mā* 8 vḍihan hlai l sovang sovang, *vahuta* i vaharu si *ba* |
13. lu syag si kēndul tuha kalang, vinaih, pasakpasak *dhā* l vḍihan yu l sovang sovang, pilunggah si *rāji*, si vantan, *piṇḍa ti vḍihan hlai* l |
14. sovang sovang, rāma tpi siring milu pinakasākṣi ning manusuk sima

- i tugaran gusti si lakṣita, tuha kalang si *yogya*, vinaih pasak pasak pirak |
15. mā 8 vdihan *yu l* sovang sovang, i kajatan i *pacangkuan* si *surā*, i kḍikḍi si paha(ng ?) i *bungkalingan* si *tiñjo*, i kapatihan si *pingul* |
16. i *ḍa* si tambas vinaik⁶² pasakpasak pirak mā 3 sovang sovang, *patih* i vungavunga pirak mā *ri papanahan* vinkas si mang-javat, i *ka* *r*, *kulamati* si |
17. *kaṇḍi* i tampur si *dederan* vinaih pasakpasak pirak mā ? sovang, si mak si kēsēk si *vudalū* si kudi, matētē()n si luluk vinaih pasakpasak pirak |
18. mā 4 vdihan hlai l sovang, *avakol* si lulut, si *sat*, si hirēng, vinaih vdihan hlai ? sovang, vayang si rahina pirak mā 4 vdihan *yu l* sang boddhi, *sang mārgga*, *vi* |
19. naih vdihan *yu l* sovang, i tlas ning mavaiḥ pasakpasak muang vdihan i *śira* kabaih pinarṇnah ikanang saji i sang makudur i sor ning vitāna, *mangārgga* ta sang pinakaviku |
20. sumangaskāra ikanang susuk muang kulumpang, *maṇḍiri*⁶³ ta sang makudur manganjali i sang hyang tēas malungguh i sor ning vitāna, mān dlan pāda, *humarēppakan*⁶⁴ sang hyang tē |
21. as, masinghal vdihan *yu l* tumūt sang vadihati, lumkas sang makudur manggayut⁶⁵ manētēk gulū ning hayām, *linanḍessakan*⁶⁴ ing kulumpang mamantina |
22. kan hantlū ing vatu *sima* mamangmang manapathe saminangma ng nira dangū, i katguhakna sang hyang vatu *sima*, ikana ling nira, indah ta kita kamung hyang i *vaprakeśvara* a |
23. *gasti*⁶⁶ mahāreṣi⁶⁷ pūrvva dakṣiṇa paścimottara maddhya⁶⁸ ūrddha - madhah ravi śaśi⁶⁹ kṣiti jalapaṣara⁷⁰ hūtāsana⁷¹ yajamānakāśa dharmma ahorātra sa |
24. *ndhyā hrēdaya*⁷², yakṣa rākṣasa piśāca⁷³ pretāsura garuḍa gandharvva catvāri lokapāla, yama varuṇa kuvera vāśava⁷⁴, muang *patra*⁷⁵ deva
25. *ta*⁷⁶ pañca kuśika, nandīśvara, mahākāla śadvināyaka⁷⁷ nāga rāja durggādevi⁷⁸ caturāśra⁷⁹, *ananta*⁸⁰ surendra ananta hyang kālamarētyu⁸¹ |
26. *gaṇa bhūta* kita prasiddha mangrakṣa kaḍatvan śrī mahārāja i *māṇḍang* i bhūmi matarām. kita umilū mararira⁸² umasuk ing sarvva |

27. *sarira*,⁸³ kita sakala sākṣi-bhūta tumon madoh lāvan mapare, ring *rahina*, ring vngi at rēngēkan.⁸⁴ ka ike samaya sapatha⁸⁵ sumpah pamangmang ma |
28. *mi ri kita hiyang*⁸⁶ kabaih, yāvat ikanang vang durācāra tan māgum⁸⁷ tan makmit. irikeng sapatha⁸⁵ sinrahakan sang vahuta hyang kudur, hadyan *hulun* matuha ra |
29. rai lakilaki vadvan, viku *grahastha* muang patih vahuta rāma asing umulahulah ikeng vanua i sangguran, *sima inarpaṇākan*. nikanang punta i mana |
30. *ñjung* i bhaṭāra, i sang hyang prāsāda kabhaktyan ing *sima kajuru-gusalyan*, i dlāha ni dlāha vava kataya *ngunivaiḥ* yan *davata*⁸⁸ sang hyang vatu *sima tasmāt* ka |
31. *bvat karmaknanya*, patyanantā taya kamung hyang deyantat patiya, *tattanoliha*⁸⁹ i vuntat, ta(t)tinghala i likuran, *ta(r)ung* ingadēgan tampya |
32. 1. i virangan, tutuh tuṇḍunya vlah kapālanya, *sbitakan*. vtanganya rantannususnya⁹⁰ vtukaan ḍalmanya, *ḍuḍuh*.⁹¹ hatinyo pangan dagingnya inum. rāhnya tēhēr pēpē |
33. *dakan*. *vkasakan*. *prāṇāntika*, yan para ring alas panganan ring mong, *patuk* ning ulā pulirakna ning devamanyu, yan para ring tgal. *alappan*⁹⁰ ning *glap*. sampalan ing rākṣasa, |
34. *dening unggal* si pamungguan, *rēngē*⁹² ta kita kamung hyang kuśika gargga *metrī* kuruṣya pātāñjala,⁹³ suvuk lor suvuk kidul suvuk kuluan. vai |
35. tan, *buangkan* ring ākāśa, salambitakan i hyang kabaih, tibakan ring mahāsamudra, klammakan⁹⁰ ing ḍavahan⁹⁴ *alappan*⁹⁰ sang *dalammer*⁹⁰ *ḍū* |
36. *ḍutan i tangiran*⁹⁵ sanghapan. ing vuhaya, ngkānan matya ikanang ngvang anyāya lumbur ikeng vanua *sima* i sangguran i sangguran upadravāṅ *ri devatāgrāṣṭa liputana* |
37. *ḍira muliha* ring kanaraka, tibakan ing mahārora⁹⁶ klan de sang yamabala, palun de sang kingkara, pipitva atayan bimbān *bā(pa)*⁹⁷ ataya, sang |
38. lara sajivakāla, *salvir* ning dukkha pangguhanya *sarūpa* ning lara. 30

- hidapannya makelik⁹⁸ ning mangsan⁹⁹ kadadyananya, avūya¹⁰⁰ tan.
tamma¹⁰¹ angśama *utukan. havu kairir mangka* |
39. *sangguran i tlas*
na *matlasan* i kanang ngvang anyāya lumhur¹⁰² ikeng śima i
malungguh sang makudur manujuk masalina sira kabaih tamba
hana ing tkan pasak¹⁰³ tumūt krama sa (sang ?) |
40. kabaih
ning kai¹⁰⁴ patih vahuta. rāma kabayan muang rāma tpi siring
tama, matuha. manvam lakilaki vadvan kaniṣṭhamaddhyamo-
¹⁰⁵ tanpānakantan, ¹⁰⁶ umilu manadab ring pa |
41. glaran ki n gu n inangsān¹⁰⁷ skul dākdannan linirusan¹⁰⁸
klakla ambilambil, kasyan litlit tlas aranak sangasangān āryya
rumbaru |
42. mba(h ?) kulangan¹⁰⁹ tetis¹¹⁰ tumpuktumpuk hasin
bilunglung kaḍivas hurang kayan¹¹¹ layalayar¹¹²
halahala han vigang i jaring¹¹³ |
43. prakāra anadab ta sira kabaihan ing n n
pinda itatimpuhan, pinda gungan ing o manginum. siddhu,¹¹⁵
cinca kila | it yathā¹¹⁴
44. kapva manalarmalari tambal¹¹⁶ i dvadoal,
kal a. i taju,¹¹⁷ skar |
45. di ti pramu śrī mahārāja, muang
rakryān mangi |

MARGIN

(raṇe) hasta sampun sangkapa ika

2. lekā¹¹⁸ lungguh |
tambal¹¹⁹ linarhan mubah pira |
m t bang i |
3. sira kabaihan li linarihan v |
4. u ka muki, i |
5. matlasan u ka muki, i |
6. suma, ikahlamanya gumanti ika |
7. i sangguran. i kanang punta i manañjung |
8. lavan v na i manajaba kanang
si l hu si u si mira kapva i maba o |
13. utapanan gunanya,
u k spāt
1. irikanang |

12. ta sira vayang mangaran |
13. han krama nikanang susukan sima i sa |
14. ngguran, sampun samprayukta, likhita |
15. citralekha i hino lakṣaṇa.

TRANSLATION

RECTO

1. (|| Q Let there be no obstacles !) Let there be welfare for all the worlds ! Let all beings be devoted to the good of others !
2. Let (all) stains be destroyed ! Let the world be happy in all places !
3. Hail ! The śaka year expired, 850, the month of Śrāvaṇa, fourteenth day of the bright half of the month, *urukung*,¹²⁰ *kalivon*,¹²¹
4. Saturday, (while) the lunar mansion Hastā (stood under) the deity Viṣṇu (during) the conjunction of Saubhāgya. |
- On this day, the command^{mapatiḥ} of the illustrious great king, the *raka* of Pangkaja¹²² *dyah* Vava,¹²³ H.M. Vijayalokanāmottungga, was received by the *rakryān* of Hino.....
-the illustrious Isānavikrama,¹²⁴ and communicated to both the
6. *sangat momahumah-s* : the *maḍaṇḍēr*¹²⁵ (viz.) *Pu* Padma (and) the *angḡhan* (viz.) *Pu* Kuṇḍala, ordaining that the village
7. of Sangguran under Vaharu, *gavai*.....*tapak* gold 8¹²⁶ *suvarṇa*, shall be marked out by the *punta* of Manañjung¹²⁷ named *ḍang* āryya |
8.of Sēpēt, *ḍapu* Jambang (of ?) Kisik, *ḍapu* Bhairava, Vasya, Luking, Bhaṇḍa, Tamblang ... Vigēr, *ḍapu* Sat |
-for the deity (*bhaṭāra*) of the sacred *prāsāda kabhaktyan*¹²⁸ in the free-hold of the united body of the chiefs of smiths (*kajuru gusalyan*) at Manañjung. The object thereof is
9.to the sacred *dharmma*,¹²⁹to the place of Śiva (and) four kinds of offerings to the deity (*bhaṭāra*) in each day. Such is the beneficial object of the illustrious great king |
10. and the *rakryān mapatiḥ* with regard to the village of Sangguran which was given to the deity (*bhaṭāra*) of the sacred *prāsāda kabhak-*

- tyan in the freehold of the united body of the chiefs of smiths at Mananjung |
11. ...in Vaharu. The position of it is that its freedom may not be interfered with by the *patih-s*, *vahuta-s* and all sorts of 'collectors of royal taxes' from earlier times,¹³⁰ *misra*, *paramisra*, all sorts of *vuluvulu-s*, |
12. *pangurang*, *kring*, *paḍem*, *manimpiki*, *paranakan*, *limus galuh*, *pangaruhan*, *taji*, *batu tajem*, *sukun*, *halu varak*, *rakadut*,¹³¹ |
13. *pini(ng)lai*, *katanggaran*, *tapa haji*, *air haji*, *malan dang*, *lëva*,¹³² *tëblëb*, *kalangkang*, *kutak*, *tangkil*, *trëpan*, *salvit*, *tuha dagang*, *juru gusali*, |
14. *tuhānambi*, *ihān* (*h*)*uñjaman*, *tuhān judi*, *juru jalir*, *pamanikan*, *misra hino*, *vli hapu*, *vli vadung*, *vli tambang*, *vli pañjut*, *vli harëng*, *pavisar*, *palamak*, |
15. *paka'inghang*, *urutan*, *dampulan*, *ipung kavang*, *sungsung pangurang*, *pasuk alas*, *payungan*, *sipat vilut*, *pānginangin*, *pamāvāya*, *pulung pa-* |
16. *di*, *skar tahun*, *panrāngan*, *panusuh*, *hopan*, *sambal*, *sumbul*, *hulun haji*, *pamrësi*, *vatak i jro* and so forth. (These) may not tread upon the region |
17. of the freehold at Sangguran. Only the deity (*bhaṭāra*) of the sacred *prāsāda kabhaktyan* in the freehold of the united body of the chiefs of smiths (*kojuru gusalyan*) at Mananjung is the sole authority over all royal things (of this place), |
18. even so (over) the good and bad events (of this place) such as the *arëca*-blossom that wears no fruit, the pumpkin that creeps along the ground, death, corpse bedewed, blood spilt on the
19. way, rashness in speech, sprinkle spittle that one must swallow, rashness with hands, uncovering of weapons from the sheath¹³³ (?), *amok*-making, molestation of women, *lūdan* (?), *lūtan* (?), |
20. all sorts of *purstaments* for reviling and so forth. The deity (*bhaṭāra*) of the sacred *prāsāda kabhaktyan* has the sole manorial rights over (all) royal things (of this place). As regards the 'masters' (?)¹³⁴ making black paints, |
21. purple-red paints, lac, *reṇu* paints (?), roofs, spinning (?), catching fish with (?) *vungkuḍu*, the making of sugar, *poṭi*, lime, bed-covers and pillows, repairing roads, the making of |

22. sheaths (?), the making of linen umbrella of different colours..... the making of shuttle (?) for the spinning wheel, all sorts of wicker-works, fishing with a *tavang*-net (?), fishing with a *ta(ng)këb*-net, the ensnaring of birds (and) the trapping of beasts : |
23. (the profits of all) these may be divided into three parts (as) royal dues. (Hereof) one part goes to the deity (*bhaṭāra*), one part goes to the protector of the freehold (and) one part goes to the 'collectors of royal taxes.' |
24. Similarly, the traders shall there be defined in their numbers : these may not be touched by the 'collectors of royal taxes.' (There are to be) three 'masters' for each trade per freehold. |
25. If (anything) is carried within (then are free) 40 buffaloes ; ; 80 goats ; eggs, one cage ; transport carts, three teams ; what is packed-up, three bundles ; one bellow for smiths ; three drums for *gamëlan*-players, |
26.each 'master' ; *macadar*, four *pacadaran-s* ; 1 vessel with (three ?) *sunghara-s* without taking (any other boat) in tow. Even if their commodities are *pikuled*, |
27. for example, (the commodities) of the dealers who.....come to hawk with art metal-works, cotton, *vungkuḍu*, iron, copper, brass,..... *vayang*,¹³⁵ sesame oil, *uṇḅistere*, uncooked rice, sugar, |
28. *kasumba*, (then), of all the commodities which have been *pikuled* (is free) the fifth *vantal* for each 'master' of the *pikul* in each freehold. Such things may not be touched by the 'collectors of royal taxes', |
29. (evenso, its manorial rights and jurisdiction) ; on the other hand, they should take care of the edict regarding all such things. If there is more than this defined limit, (then) from this, the surplus may be touched by the 'collectors of royal taxes.'
30.At this time, the *punta* of Mananjung offered gifts in ample measure to the illustrious great king (*vijaya*) silver 1 *kati*¹³⁶ and |
31. *ap*-cloth 1 set. The *rakryān mapatih* of Hino (viz.) the illustrious *Isānavikrāna* received in ample measure silver 1 *kati* and *tapis*-cloth 1 set. The *raka* of Sirikan (viz.) *Pu Amarendra*, |
32. (the *raka* of *Vka*, viz., *daya Ba-*)*lyang*, both the *samgat momahumah-s*

- (viz.) the *maḍaṇḍēr* and the *anggehan*, received in ample measure silver 5 *kati* and 1 set of cloth, each in particular.
33. The *tiruan* (viz.) *ḍapunta* Taritip, the *amrati* of Havang (viz.) *Vicakṣana*, the *puḥwatu*¹³⁷ (viz.) *Pu* Paṇḍamuan,¹³⁸ the *halaran* (viz.) *Pu* Guṇottama, the *manghuri* (viz.) *Pu* Manguvil, the *vadīhati* |
34. (viz.) *Pu* Dinakara, the *hujung*¹³⁹ (viz.)received in ample measure silver 1 *dharāṇa* 5 *māṣa* (and) 1 set of cloth, each. To the *kalang* of Vaharu (viz.) *Pu* Variga¹⁴⁰ was given |
35. in ample measure silvercloth 1 set. The wife of the *samgat* (received) (silver) 7 *dharāṇa* 8 *māṣa* (and) 1 piece of skirt. *Sang* *tuhān* of Vaharu received in ample measure |
36. silver 8 *dharāṇa*..... The (two) *tuhān*(s) of *Vadīhati*: the *miramirah* (viz.)*sang* *Saddhya*(the two) *tuhān*(s) of *Makudur* |
37. (the *pangurang*) of *Vadīhati* (viz.) *sang* *Ravangu*,¹⁴¹ the *manangga*¹⁴¹ (viz.) *sang* *Hovangśa*, the *pangurang* of *Makudur* (viz.) *sang* *Rakvël*, the..... |
38. silver in ample measure (and) cloth ...

VERSO

- 1.
- 2.
3. ... received in ample measure (silver) 1 *māṣa* (and) cloth 1 set, each in particular. All the *tuhān*-s of the judicial court (?), the *juru* of the united body of the *nāyaka*-s |
4. of Hino, *samgat* *Guṇungan* (viz.) *Pu* Buntut, the *juru* of *Vadārarai* (viz.) *sang* *Raguyu*, the *juru* of *Kalula* (viz.) *Pu* Vali, the *kaṇḍamuhi* (viz.) *sang* *Gaṣṭa*, the *parujar* of *Sirikan* (viz.)
5. the *hujung galuh*, (the *parujar*) of *Vka* (viz.) the *viridih*, (the *parujar*) of *Kanuruhan* (viz.) *sa*(ng) (Ro)kat, (the *parujar*) of *Sḍa*¹⁴² (viz.) *sang* *Vipala*,¹⁴³ (the *parujar*) of *Vavang* (viz.) *sang*, (the *parujar*) of *Maḍaṇḍēr* (viz.) *sang* *Cakra*, (the *parujar*) of the Hon. *Anggehan* (viz.) *sang* |
6. --- (the *parujar*) of *Tiruan* (viz.) *Sumuḍan* (who is) *ḍapunta* *Sanggama*,

- (the *parujar*) of *Hujung* (viz.) *sang* *Pavadukan*, received in ample measure silver 4 *dharāṇa* 8 *māṣa*, all together. The designers |
7. to Hino (received) in ample measure (silver) 2 *dharāṇa* 8 *māṣa*, all together. Both the *patih*-s (viz.) *sang* *Kulumpang* of *Vasah*¹⁴⁴ (and) *sang* *Rakavil* of *Kuci*¹⁴⁴ (received) in ample measure (silver) 1 *dharāṇa* 4 *māṣa*, each in particular. |
8. Their *parujar*-s who present flowers (for religious matters) (received) in ample measure silvereach in particular. The *lumaku manusuk* of *Vadīhati* (viz.) *sang* *Kamala*, the *lumaku manusuk* of *Makudur* (viz.) *sang*¹⁴⁵... |
9. *sang* *Ngastuti*, *sang* *Balā* (Bapra?), (the *lumaku manusuk*?) of *Tapahaji* (viz.) *sang* *Pacintān*, received in ample measure (silver) 1 *dharāṇa* (and) cloth 1 set, each in particular. The *patih* of *Kanuruhan*
10. the *Patih* of *Hujung* (viz.) *sang* *Kahyunan*, the *patih* of *Vaharu* (viz.) *sang* *Nila*, the *patih* of *Tugaran* (viz.) *sang* the *patih* of *samgat*(s) of *Vaharu* (viz.) *sang* *Gambo*, the *patih*(s) of *Pangkur*¹⁴⁶ (viz.) *sang* *Mangga* (and) *sa*(ng) *Rangga*, received in ample measure (silver) 1 *dharāṇa* (and) cloth |
11. 1 set, each in particular. The *patih* of (viz.) *sang* *Prasama* (received) in ample measure silver 8 *māṣa* (and) 1 piece of cloth. The *parujar* of the *patih* (viz.) *Si* *Manohara* (received) in ample measure (silver) 1 *dharāṇa* (and) 1 set of cloth. The *parujar*(s) of the *patih* of |
12. *Kanuruhan* (viz.) *Si* (and) *Si* *Rambēt*, the *parujar*(s) of the *patih* of *Vaharu* (viz.) *Si* *Val*, *Si* *Tañjak*, *Si* *Caca* (received) in ample measure silver 8 *māṣa* (and) 1 piece of cloth, each in particular. The *Vahuta*(s) of *Vaharu* (viz.) *Si* |
13.*Si* *Këndul*, the *tuha kalang*, received in ample measure (silver) 1 *dharāṇa* (and) set of cloth, each in particular. The *pilunggah*(s) (viz.) *Si* *Rāji*, *Si* *Vantan*, total(received) 1 piece of cloth |
14. each in particular. The *rāma*-s of neighbouring places who went to be witnesses in the marking out of the free-hold: (the *rāma*-s) of *Tugaran*, (to wit), the *gusti* (viz.) *Si* *Lakṣita*, the *tuha kalang* (viz.) *Si* *Yogya*, received in ample measure silver |
15. 8 *māṣa* (and) 1 set of cloth, each in particular; (the *rāma*) of *Kajatan* in *Pacangkuan* (viz.) *Si* *Surā*, (the *rāma*) of *Kḍikḍi* (viz.)

- Si Paha(ng ?)*, (the *rāma*) of Bungkalangan (viz.) *Si Tiñjo*, (the *rāma*) Kapatihan (viz.) *Si Pingul*. |
16. (the *rāma*) of (viz.) *Si Tambas* received in ample measure silver 3 *māṣa* each in particular. The *patih* of Vungavunga (received) silver of Papanahan, the *vinkas* (viz.) *Si Mangjavat*, |
17. ...of Tampur (viz.) *Si Dederan* received in ample measure silver ? *māṣa*, each. *Si Mak*, *Si Kēsēk*, *Si Vudalū*, *Si Kudi* *Si Luluk* received in ample measure silver |
18. 4 *māṣa* (and) 1 piece of cloth, each. *Avakal*¹⁴⁷ (viz.) *Si Lulut*, *Si Sat*, *Si Hirēng* received ? piece of cloth, each. The *vayang*¹⁴⁸ (viz.) *Si Rahina* (received) silver 4 *māṣa* (and) 1 set of cloth. *Sang* Boddhi, *sang* Mārgga received |
19. 1 set of cloth, each. After the completion of presenting different sums of money and clothes to all, the *saji*-offerings for *sang makudur* were laid out under the festal tent. The combined body of the *bhikṣu*-s with offerings (in their hands) |
20. consecrated the foundation and the *Kulumpang*.¹⁴⁹ (Thereupon) stood up *sang makudur*. He folded palms of hands towards *sang hyang Tēas*, sat under the festal tent, fixed his feet (and) faced *sang hyang Tēas* |
21. with a skirt (and) one set of clothes. *Sang Vadihati* joined him. (Then) *sang makudur* (and) *manguyut*¹⁵⁰ began to separate the neck of the hen which was smashed on the *kulumpang*, threw down |
22. the egg on the *vatu sima*, uttered oaths and curses which were sworn in earlier times for the fixity of *vatu sima*. The words of them were : "Be gracious, you all deities of *Vaprakeśvara*(s), |
23. the great seer Agastya, east, south, west, north, centre, zenith, nether-world, Sun, Moon, earth, water, wind, fire, the sacrificing host, ether, laws, day and night, twilight, |
24. heart, *yakṣa*(s), *rākṣasa*(s), *piśāca*(s), *preta*(s), *asura*(s), Garuḍa *Gandharva*(s), the four guardians of quarters, Yama, Varuṇa, Kuvera, Vāsava, and the sons of deities, |
25. the five Kuśika-s Nandīśvara, Mahākāla, Ṣaḍvināyaka,¹⁵¹ the king of serpents, Goddess Durgā, *Caturāstra*, sons of the king of gods,¹⁵² Ananta, the deities of Time and Death, |

26. *Gaṇa*(s), *bhūta*(s) (and) you who are known to protect the *kraton* of the illustrious great king at Mdang in the country of Matarām ! You (spirits) who go to incarnate by penetrating into all |
27. bodies, you ! (spirits) who see far and near, by day and by night ! Listen to this utterance of oaths, swearings and curses of |
28. mine to you, all gods ! If any unrighteous person does not maintain and take care of the curses which have been uttered by *sang vahuta hyang* (and the ?) *kudur*,¹⁵³ (be he) a noble-man (or) a slave, old (or) |
29. young, man (or) woman, mendicant (or) a house-holder, and *patih*(s), *vahuta*(s), *rāma*(s),—whoever disturbs the village at Sangguran, a free-hold that has been given by the *punta* of Manañjung |
30. to the deity (*bhaḷāra*) of the sacred *prāsāda kabhaktyan* in the free-hold of the united body of the chiefs of smiths, for the remotest future, he may be brought to destruction ! Moreover, when (he disturbs) the boundaries of *sang hyang vatu sima*, as the result of his |
31. deeds, may he be killed by you ! He may be killed by all gods in such way that he may not (find time to) turn behind, he may not (find time to) look behind : he may be pushed on the front-side, struck |
32. on the left side, his mouth may be struck, his forehead may be battered, his belly may be ripped open, his intestines may be rooted out, his entrails may be drawn out, his heart may be plucked out, his flesh may be eaten up, his blood may be drunk up, then he may be trampled |
33. upon, lastly he may be killed ! If he goes to the forest, he may be eaten up by the tiger, bitten by the snake (and) whirled round and round by the anger of gods ! If he goes to the fields, he may be struck by lightning, torn into pieces by the *rākṣasa*-s, |
34.¹⁵⁴ Listen, you all gods (:) Kuśika, Garga, Maitrī, Kurusya, Patañjala, guardians (?) of the north, guardians (?) of the south, guardians (?) of the west (and) |
35. cast ! He may be thrown off from the firmament, he may be strangled (?) by all gods, he may be dashed into the great ocean, he may be dipped into the (waters of the) dam, he may be dragged into the depth of the water to be |

36. torn into pieces by the *tanghira* and caught by the crocodile! Thus dies the unrighteous person who destroys the region of the free-hold at Sangguran under Sangguran. (Even if anybody) creates troubles for the deity..... |
37. ...he may turn towards hell and be thrown into the *mahāraurava*-hell to be cooked by the servants of Yama and struck by the servants of Yama! Seven times may be destroyed the images of his father! |
38. As long as he lives, he may have sorrows, he may experience all sorts of sorrows, he may suffer all sorts of sorrows! He may be abhorred... His position may be (such that) he may be furiously attacked without experiencing tranquillity..... (his) ashes may be blown! Such |
39. is the fate of the unrighteous person who destroys the free-hold of Sangguran after *sang makudur* marked out..... all..... sat after coming in loose batches; (then), according to rank,¹⁵⁵ all |
40. the *patih-s*, *vahuta-s* *rāma-s*, *kabaya-s*¹⁵⁶ and all the *rāma-s* of neighbouring places, the old and the young, males and females, of the lowest, mediocre (and) highest position, without anybody remaining behind, went to take food in a circle, |
41.received cooked rice. *Dākdannan*¹⁵⁷ (and) *linirusan*¹⁵⁷ were cooked with spices and were sufficiently taken in. Grain-powders (*litlit*) were much relished. After that (they ate) excellently roasted *aranak*¹⁵⁸ (and) cooked meat (?), kn- |
42. eaded *tetis* (?), *tumpuktumpuk*,salted.....*bilunglung*-fish...*kadivas*-fish .. *cray*-fish, *layar-layar*, *halahala*, *vigang*
43.and so forth. All of them ate these according to (their heart's desire). They drank rum (and) *cinca*-wine
44.betel-leaves were given in abundance.....made toilette with flowers.....
45.

MARGIN

1-12.¹⁵⁹

13. (Such is) the procedure of marking out the free-hold at Sangguran.
14. Henceforward, (this is) permanently regulated. (This is) written by
15. the designer to Hino (viz) Lakṣaṇa.

FOOTNOTES

1. Krom in *BKI*, 73 (1917), p. 30 ff.
2. *BKI*, 70 (1915). It has been reprinted in Kern, *VG*, VII, pp. 223-226.
3. *KO*, p. XVII.
4. For earlier literature, See references in Verbeek, *Oudheden*, pp. 224-225.
5. See *BEFEO* 45 (1951), pp. 28-29; *Ibid* 46 (1952), p. 56 f.n. 1.
6. This is filled up with the help of *OJO XXX*.
7. Read: °tā(h).
8. Read: °vantu.
9. This is filled up with the help of *OJO XXX*.
10. Read: °śāh.
11. Read: prayantu nāśa(m).
12. The verse is written in the Āryā metre.
13. The correct skt. form is the: śrā°.
14. The correct skt. form is: caturdaśi.
15. The corresponding skt. form is: saubhā°.
16. Brandes read (pha)ng°, but see Krom *Geschiedenis*, p. 199.
17. Brandes read °mostu°, but see Krom, *op. cit.*
18. For this reading, see Krom, *op. cit.*, p. 201 f.n. 4.
19. Skt: °nai°.
20. Here also the consonant has been duplicated.
21. Elsewhere, ring dangū.
22. lēca?
23. Read: °ki.
24. In some inscriptions, we find here: mopih.
25. This appears to be a mistake for a(ma)hang.
26. In other inscriptions, we find here: kapua ya.
27. Filled up with the help of other inscriptions, e.g., the Vanagiri inscription in *TBG*, 74, p. 288.
28. In an inscription of Balitung, we find here: hanangkāna hīnghīngana. See *Aanw. Kol. Inst.*, 1934, Bijl. A.

29. Brandes mis-read the text as : *mavedar palang pavadaran*. The above reading is supported by many records. The palang of Brandes is evidently a printing mistake.
30. Read : *ma(s)u(ng)hara*.
31. Usually we find here the numeral 3.
32. Better : *dya°*.
33. We usually find here : *mahasana*.
34. Here might have stood *timā(h)* or *vēas* which we have in other inscriptions
35. This appears to be a mistake for *paḍat*.
36. This appears to be a mistake for *gula*. See *Singazari inscription in TBG*, 65, p. 237.
37. In other inscriptions (*TBG*, 65, p. 237; 74, p. 288; *Aanw., op. cit.*, p. 137), we read (*after saṃprakāraṇiṅ*) : *dual pinikul kalima* We have perhaps to read this in the text.
38. In *OJO XXX*, we read (*after mangilala drabya haji*) : *saparānanya sadeśanya*, and this should fill up the above blanks.
39. In other records we find here : *ikana*.
40. Read : *ikanang*.
41. Brandes doubtfully read *manira*. For the above correction, see *TBG*, 55, p. 591; *OV*, 1919, pp. 66-67; Krom, *Geschiedenis*, p. 202, f.n. 2.
42. We can read the name as *rakai vka dyah balyang* with the help of *OJO XXXIV* (before 851 Śaka).
43. For this filling up of the blank, cf. *OJO XXXVII* : v°. 4; Krom, *Geschiedenis*, p. 202, f.n. 2.
44. Brandes doubtfully read *vivañcana*, but the above correction is suggested by *OJO XXXVII* (851 Śaka).
45. Brandes doubtfully read *palu vatu*, but the above reading is given in *OJO XXXVII*.
46. Brandes doubtfully read *pu dara*, but it has been corrected as above by Krom. See also *OJO XXXVII*.
47. In *OJO XXXVIII* (851 Śaka), we find here *halang paluh*.
48. Before this word we have to read : *pangurang*.
49. For this doubtful reading of Brandes, we have *vungū* in *OJO XXXVIII*.
50. *OJO XXXVIII* reads here *(m)anunggū*.
51. Brandes doubtfully read *rañjēl*, but this is undoubtedly a misreading for the above. cf. *OJO XXXVIII*, v°. 9.
52. This appears to be a doubtful reading for *manunggū akul(umpang)*. See *Ibid*.
53. Brandes read *pu tuntun*, but the above name appears in *OJO XLIII* : v°. 1 (852 Śaka). The confusion between *t* and *b* is possible.
54. Brandes doubtfully read *pañca*, but the misreading appears evident from *OJO XLIII* : v°. 1.
55. In *OJO XLIII* : v°. 1, his name appears as *Bāla*.
56. In *OJO XLIII* : v°. 1, his name appears as *Geṣṭa*.
57. Brandes read it as *si()ran*; the reading of *sirikan* here may be supported by *KO* 1 : 1, 14; *OJO XXXVIII* : v°. 11; *XLIII*, v°. 1-2.

58. The name appears as *Rokat* in *OJO XXXVIII*, v°. 11 and as *Rakat* in *OJO XLIII*, v°. 2.
59. From *OJO XXXVIII*, v°. 12 and *XLIII*, v°. 2, the reading appears to be correct.
60. In *OJO XXXVIII*, v°. 12, his name appears as *Vidya*.
61. Probably stands here *citrālekha*.
62. Read : °*naih*.
63. Usually : *mangd°*.
64. Here also the consonant has been doubled.
65. Read : °*uyut*.
66. Usual Jav. spelling of *Agastya*.
67. The correct Skt. form is : *maharṣi*.
68. The correct Skt. form is : *madhya*.
69. Skt : *śaśi*. The reading of *śaci* by Brandes is evidently a printing mistake.
70. Read : °*pavana*.
71. Skt : *hu°*.
72. The correct Skt. form is : *hṛd°*.
73. The correct Skt. form is : °*śa°*.
74. Skt : °*sa°*.
75. Read : *pu°*.
76. Skt : °*tā*.
77. Skt : *ṣaḍ°*.
78. Skt : °*rgā°*.
79. *Caturāśrama* ?
80. Here stands *anakta* in *KO VII* : 6a. 1 according to C. Stuart's reading.
81. The corresponding Skt. form is : *mṛt°*.
82. Read : *manarira*.
83. Skt : *śa°*.
84. Or : °*gōkan*.
85. Skt : *śa°*.
86. Read : *hya°*.
87. Read : °*gēm* ?
88. In a corresponding place of *OJO LXXXIII* : 10 a, we have (*pang*)*dahuta*.
89. Read : *ta tanoliha*. The last *t* in *tal* appears to be due to its contamination with the initial *t* of *tanoliha*.
90. Here also the consonant has been duplicated.
91. In some inscriptions, we find here *duḍuk*.
92. Or : °*gō*.
93. Read : *garga maitrī kuruṣya patañjala*.
94. Read : °*vu°*.
95. Elsewhere, *tangh°*.
96. The correct Skt. form is : °*rau°*.
97. This is filled up with the help of *OJO XXX*, first margin, 26.
98. Brandes doubtfully read °*lit*, but the above reading is supported by *OJO XXX*, first margin, 2 and *OJO XLVIII*, v°. 37.

99. Read : *vōka*. cf. *Ibid.* v. 37, proper reading appears to be : m.
100. Read : *tūmua*. cf. *Ibid.*
101. Usually we find at this
102. Brandes doubtfully reads *umulahulah*. *Ibura*.
XLVIII, v. 40. *parek*, but the above reading is supported by *OJO*
104. In *OJO* XLVIII,
105. Read : *mo*. v. 40, we read : *krama sang banarikān*, etc.
106. In *OJO* XLVI
107. We read : *pagla*. II, v. 11 we read here : *tan hana kanun*
108. This reading is *ra ing pkan tinurōn kuanēn (ogan) i a, gšan*. Vide *Ibid.*
109. In III v. 20 given in *Ibid.* Brandes reads *gandananihinip* an.
110. XLVIII, v. 42, we find the place : *crip n (OV, 1925, Bijl.* and in *OJO*
110. Brandes doubtfully *For kuluban*.
111. Perhaps we have read *utit (ā ?)*. for the above correction, see *Ibid.*
112. *UJO* XLIII, in the Kembang Arum inscription, *ple a*
113. Brandes doubtfully reads here : *hantiga jarisan* (a), in *OJO*
114. XLVIII v. 44. From this word *va* to 1. 5th above reading is given almost identical with *OJO* XLVIII, v. 44-47. the present record is
115. Read : *sidhu*.
116. Read : *tāmbul*.
117. Read : *jnu*.
118. This appears to be the remnant of : *inigalakan*.
119. Read : *tāmbul*.
120. A Mal.-Polynesian day of the six day week.
121. A Mal.-Polynesian day of the five day week.
122. For the remarks of Stutterheim on this week.
123. In an inscription from the div is *the* see *TBG* 67, p. 198 and f.n. 65. of Sumba. See Kern, *VG* VII, p. 182 of *dyah Vava* is described as the *raka*
124. He is evidently King Sindok, successor to king Vava.
125. Stutterheim (*TBG*, 65, p. 241. f.n. 59) thinks provisionally that *maḍaṇḍer* is connected with the donation of lands.
126. This has been expressed in *candrasāṅkala*.
127. This Manāṅjung-Vaharu is also met with in *Kadiri* period. See *OV*, 1928, pp. 105-108. a fragmentary record from the
128. Lit. *Kabhaktyan*-temple.
129. Perhaps a temple has been intended here.
130. Cf. Stutterheim in *TBG*, 65, p. 244, f.n. 60.
131. This appears as a person's name in *P*.
132. *lēca* ? al No. 58. 2a. 1.
133. In the corresponding place of other inscriptions, we find *ur va*, i.e. *Behin*
134. Cf. Stutterheim in *TBG*, 65, p. 273. *ipti* have *vy* from *h* d.
135. Here the term should denote a kind of article.

136. In the History of the Sung Dynasty (960-1279 A.D.) we read about Java : "They cut of silver and use them as money. The functionaries superintending the trade take one *ch'ien* (1/10 tael or Chinese ounce) of gold from a quantity of *padi* amounting to $\frac{3}{10}$ piculs." (vide Groeneveldt, *Notes*, p. 16). Although the Chinese annals referred to above were composed during the hegemony of East Java, the practice might have also been in vogue in Central Java.
137. Or : (the *amrati* of) Puluwatu. A place of this name appears in the inscription of Kembang Arum (*OV*, 1925, pp. 41-49), in an inscription of the time of king Vava (*OV*, 1928, pp. 66-67) and also in the *Jayapattira-Dieduksman* from 849 Śaka (*TBG*, 32, pp. 98-149). It hardly, if at all, appears as a title elsewhere, but sandwiched between titles, it seems to be used as a title here.
138. Pandamuan is also a familiar place in Old-Jav. inscriptions.
139. The title may be the same as *pihujung* found in the inscription of Kembang Arum, pl. If : 11 (*OV*, 1925, Bijl. B).
140. The text of this portion is perplexing. Lit. it should be translated as : *vaharu* of the *kalang* (viz.) *Pu Variga*. But this interpretation is attended with some difficulties. Firstly, *Vaharu* as an official title demands caution of the reader, because the title is unusual in inscriptions. Besides, if it were a title we should normally expect the following word to be *i* and not *rikang*. Secondly the use of *rikang* perhaps indicates, on the analogy of some other inscriptions, that in the following word *kala* and not *kalang* (an official title) has been intended. Thirdly, the use of *Pu* before *Variga* perhaps indicates that this should be a proper name and not a title. On the other hand *Pu* appears to be used before *miramirah* in a following line and this is undoubtedly an official title. Fourthly, in a following line, we find the *ruhan* of *Vaharu*. This appears to be a good analogy in support of the above translation, though I consider it to be provisional.
141. See note on the text.
142. In *OJO* XXXVIII, v. 11, we find here : *Sba(ng)*.
143. In *OJO* XXXVIII, v. 11, we find here : *Vimala*.
144. In this connexion, see Stutterheim in *TBG*, 75, pp. 428, 436-37 and f.n. 1 on p. 437 and p. 455. *Kulumpang* appears in the same part in 90. 18, but the *patih* of Kuci was different.
145. In *OJO* XLIII, v. 4, his name appears as *Ramangsa*.
146. If the succeeding words after *patih* stands for a geographical name, *Pangkur* here is to be taken as a geographical name.
147. I do not know what this signifies. The reading is not also certain.
148. He may be a person showing shadow-plays.
149. For an analogy, see the copper plate of king Vava in Kern, *VG*, VII, p. 182.
150. The imprecatory formulae are all uttered by the *madur*. Here we find both the *makudur* and the *manguyut* in the same role. In *OJO* CXII, 11 b, we find simply the *manguyut* uttering curses.
151. This is a name of Gaṇeśa. See Kern, *VG* VI, p. 311.
152. Brandes doubtfully reads *ananta*, but as this has been repeated after the following word, it is possible that the word is *anakta*, as we have in *KO* VI.

153. That *vahuta hyang* is an officer under *makudur* appears from OJO XII; A. 9-10. As *makudur* and *manguyut* are cursing together, can it be a fact *vahuta hyang* = *manguyut*?
154. Here might have stood: *panganén dening uuil*. If so, the translation of the whole passage should be: eaten up by the titan while he stands on.
155. *tumūt krama* appears to be the same as *(sa)yathākrama* wherever Van Naerssen speaks in *BKI*, 90, pp. 247-248.
156. Or: *rāma kabayan-s*.
157. The words are not known to me.
158. If we consider that the phrases *aranak* and *āryya* refer to children and adult people (or, noble men), other interpretations may be possible, but some grammatical objections may also be raised.
159. As the text is very mutilated, no decent translation is at all possible.

XCVII

A COPPER-PLATE FROM THE KAVI-ROCKS
c. 850 ŚAKA

This plate was found from the slopes of the Kavi-mountains in 1905. In the following year, it was purchased by Mr. J. Bienfait who presented it to the Batavia Society after taking a photo of the record. The plate is now preserved at the Jakarta Museum where it is numbered E. 34.¹ As the plate bears no. 6, it is evidently the sixth of a series whereof the foregoing five plates are lost. From the closing portion of this plate, it also appears that the record contained another plate which should be numbered 7.

The inscription records the foundation of a funerary temple at Airkali. Reference has also been made to *dyah* Vava who has been described as the *raka* of Sumba. No other historical informations are deducible from this plate.

The inscription has been transcribed and translated by Prof. Kern² who has also furnished a facsimile of the second side of this plate.

TEXT

RECTO

gī, makaprayojanā ri kapratibuddhan ika suk sima dharmma i air
kali tan hana ning amungkilmungkila,—³ maravaśa marikṣirṇakna⁴
hēlēm, yadyapin ri dlāha ning dlāha. nihan ling nirā, o⁵ mindah ta kita
kamu hyamg haricandanāgastya maharṣi, purvvadakṣiṇa,⁶ paścima,
mottarorddhadhaḥ,⁷ ravi śi⁸ kṣityapaḥ teja bāyvakāśa⁹ dharmmahorātra¹⁰
sandhyatraya,¹¹ yakṣa, rakṣasa,¹² piśaca¹³ pretāsura garuḍa gandharva
kinnarā mahorāga,¹⁴ yama baruḡa, kuvera bāśava¹⁵ putra devata,¹⁶

pañca kuśika, gargga, metri,¹⁷ kuruṣya, pātāñjala,¹⁸ nandiśvara¹⁹ mahākala,²⁰ ṣad²¹ vināya, nagarājā,²² durgga devi,²³ caturaśra, anāk ta hyang kāla, mṛtyu bhutaṅga,²⁴ sahananta rumakṣa saka,²⁵ nūmimaṇḍala,²⁶ kita (sa)kala sasangga ning prthivimaṇḍala,²⁷ kita tumon pravṛtti ning sarvvapraṇi²⁸ ring rahineng kulēm, kita manārira umasuk i sarvvabhūtha.²⁹ at rēngvakēn ikang sapaṭha³⁰ samāya mamāng-māng³¹ mami iri kita kamu hyang kabeh, ikang sapaṭha³⁰ samaya sām̐pun sinrahakn ing hulun iri kita. yavat ikang vvang kabeh magēng admit salviranya, yadyapin caturaśrami,³² brahmaṇa, cari,³³ gṛhasthā,³⁴ vana-prasthā,³⁵ bhikṣu ta, athaca, catuvarṇa,³⁶ brahmāṇa,³⁷ kṣatriya, vēśya,³⁸ śūdra, mvang pinghāy akurug anatani,³⁹ yavat umulahulah sarasanya nugraha śrī mahārāja, irikang suk śima ing air kali, yadyapin prabhu, sira ruda

VERSO

ha sapaṭha⁴⁰ śrī⁴¹ marahāja⁴² rake sumba dyah vava, mne hlēm ring dlāha, ning dlāha, tasmat karmma byēt karmma knanya, parikalanēn ta ya vehēn sangsarāha, tan vurunga ta patyananta ya kamu hyang, dāyantatpatiya, yan āparan humalintang ring tgal sahutēn dening ulā mandi, yan para ring halas. dmakēn de ning vyāghra, manglangkahana mingmang, sarikn ing baṇaspati, mogākēn ing vilantiḥ, ring vve sahutēn de ning vuhaya, mumul, tuviran, timinggila, yan sēngka ring havan mevēh kapaguteng luñcip ning parās, tumurun kaduhunga, kajungkēla pēpēsa tikēla rēmpvā, ring rātā, kasopavulangun⁴³ halingōngēna, ring hudan sambērēn de ning glap, yan pangher ingngumah katibana bajragni⁴⁴ tanpavarṣa, limutēn gsēngana de sang hyang agni, vehēn bhasmabhūtha⁴⁵ saha dṛvyanya, tan panoliha ri vuntat, tarung ring pangadēgan, tampyal ri kivan, uvahiri⁴⁶ tngēnan, tutuḥ tuṇḍunanya blaḥ kapalanya, ḍaḍati vtangnya tke ḍaḍanya, vtvakēn ḍalēmanya, pangan dagingnya, inum raḥnya, atēhēr pēpēdakēn vehēn pranantika,⁴⁷ byēngakēn ring mahāroraḥ.⁴⁸ astu, astu, astu. ring tlas ning makudur⁴⁹ mamāmāng⁵⁰ manāpatani lumpas ta sang viku sahopakara,⁵¹ kumuliling i paryantā nikang suk śima dharmma ikang air kali, umarpanakēn śivambha⁵² ri sang hyangng i

TRANSLATION

RECTO

having the object of confirmation for the marking out (i.e. foundation) of the funerary temple under freehold tenure at Air Kali. There may be one to oppose, subjugate (or) destroy (the foundation), hereafter, to the remotest future. Now the words of him were: "Om! Be gracious, you all gods! Haricandana⁵³ (and) Agastya, the great seer(s), east, south, west, north, zenith, the nether-world, Sun, Moon, earth, water, light, wind, ether, laws, day and night, the three⁵⁴ twi-lights, yakṣa(s), rākṣasa(s), piśāca(s), preta(s), asura(s), Garuḍa, gandharva(s), kinnara(s), the Great Serpent, Yama, Varuṇa, Kuvera, Vāsava, the sons of deities, the five Kuśika-s, Garga, Maitrī, Kuruṣya, Patañjala, Nandiśvara, Mahākāla, Ṣaḍvināya, the king of mountains⁵⁵, goddess Durgā, caturaśra-s, children of the Time-god, Death, bhūta(s), gaṇa(s)⁵⁶, you all who protect the circle of the whole earth, you all who are the sustainers of the circle of the earth, you who see the nature of all beings by day and by night, you who incarnate by going into all beings! Hear the oaths and curses which I swear to you, O all gods, the oaths and curses which are henceforward delivered to you by (your) servant: As long as all men, great or small, of all orders, whether of the four āśrama-s⁵⁷ (such as) Brahmacārī⁵⁸, gṛhastha⁵⁹, vānaprastha⁶⁰, bhikṣu⁶¹, or of the four Varṇa-s (such as) Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, as also pinghay, akurug (and) residents of the place,—as long as any one (of them) opposes the contents of the favour of the illustrious great king in respect of the marking out of the free-hold at Air Kali, be he a king, if he opposes

VERSO

the oath of the illustrious great king, the raka of Sumba, (viz.), dyah Vava, from now or later to the remotest future, may he reap the consequences of his handling⁶² (the free-hold): he may be followed (i.e., punished) and thrown into the sorrows of the world; without (any) hindrance, he may be killed by you, O gods! He may be killed by you in such way that when he passes by the field, he may be bitten by the poisonous

snake ; when he goes into the forest, he may be jumped upon by a tiger, he may step over tree-roots, be tormented by sylvan devils, bewildered into traps ; in the water, he may be bitten by the crocodile, *mumul, tuviran, timinggila* ; when he ascends (the hill) from (his) way with difficulty, he may be pinched by the sharp points of stones ; in descending (from the hill) he may injure himself, fall stumbling, (and) become bruised, broken (and) smashed ; on the plains, he may stand with a gaping mouth, perplexed, at his wit's end ; in the rain, he may be struck by lightning ; if he stays at home, he may be hit by the fire of the thunder without (obtaining) the showers of rain, he may be wrapped up and scorched by the god of fire, he may be reduced to ashes with (all) his possessions without (finding time) to turn behind ! He may be pushed on the front-side, struck on the left side, again on the right-side ; his mouth may be battered, his forehead may be split open, his belly up to his chest may be ripped open, his entrails may be drawn out, his flesh may be eaten up, his blood may be drunk up ; thereupon, he may be trampled upon and left to die. (Lastly), he may be thrown into the Mahārauruva-hell. Amen ! Amen ! Amen ! After the utterance of the oath-formula, the spiritual person (*sang viku*) began his work with necessary ceremonies, circumambulated along the borders of the foundation of the funerary temple under freehold tenure (at) Air Kali and offered holy water to the god of.....

FOOTNOTES

1. *Notulen*, 1911, p. XXVII.
2. *BKI*, dl. 60. This has been re-printed in his *IG*, VII, pp. 177-185.
3. Two letters are indistinct [Kern].
4. This is a wrong spelling for : *maṣīṣṛṇṇa* [Kern].
5. Read : *ong* [Kern].
6. The correct Skt. form is : *pū*°.
7. Skt. : *uttarorddhā*°.
8. Read : *śaśi* [Kern].
9. The correct Skt. form is : *vā*°.
10. One should expect here : *°mmā*°.
11. Skt. : *°dhyā*°.
12. Skt. : *rā*°.
13. Skt. : *°śā*°.

14. Skt. : *°raga*.
15. Skt. : *vāsa*°.
16. Skt. : *°tā*.
17. The correct Skt. form is : *maitrī*.
18. *Pa*° has been intended here.
19. Skt. : *nandī*°.
20. Skt. : *°kāla*.
21. Read : *ṣaḍ*.
22. Read : *nagarāja*.
23. Read : *durgādevī*.
24. Skt. : *bhū*°.
25. Read : *sakala* [Kern].
26. Read : *bhūmi* [Kern].
27. Skt. : *°vī*°.
28. Skt. : *°prāṇī*.
29. Read : *°bhūta*.
30. The skt form is : *śa*°.
31. Read : *pamā*° [Kern]. The above form is not however uncommon.
32. The skt. spelling is : *°mī*.
33. Read : *brahmacārī* [Kern].
34. Skt. : *°stha*.
35. Skt. : *vānaprastha*.
36. Read : *caturvarṇa*.
37. Read : *brāhmaṇa*.
38. The corresponding skt. form is : *vai*°.
39. Kern conjectures *anapathani*, but it should be *arakthani*. cf. *OJO LXXXIII : 10a*.
40. The skt. form is : *śa*°.
41. Kern's reading of *Śri* appears to be a mistake.
42. Read : *mahārāja* [Kern].
43. Kern's reading of *kavula*° appears to be due to an inadvertence.
44. Skt. : *bajrā*°.
45. Read : *bhasmibhūta*.
46. Kern's reading of *°iri* appears to be due to an oversight.
47. Skt. : *prāṇāntika*.
48. The corresponding skt. form is : *°rau*°.
49. Kern left this out from his transcription.
50. Read : *pamā*°.
51. Not clear ; perhaps *°cāra*. [Kern].
52. In Skt. we should read : *°vā*°.
53. *Vaprakeśvara*'s place is here occupied by *Haricandana*.
54. On the analogy of many other inscriptions, we should read here : two.
55. If we read it as *Nāgarāja*, the meaning will be 'the king of serpents', but *mahoraga* i.e. the Great Serpent has already been mentioned. If the Great Serpent, and the king of serpents are distinguished, the reading of *Nāgarāja* can be maintained.

56. Or: hosts of *Wu*(s).
57. Stages of life.
58. *Adhijain*: his study-period.
59. *Alhouse*-holden.
60. *Alharnit*.
61. A *Ratti* on monk.
62. *Kanumath*:¹ appears to be, such as *Kann* has meant, a mistake for *kahy*, i.e., *Wahuat*.
cf. *KO* VII: 67, 1; the stone of Surabaya (Calcutta-Stone), 963 Śaka, in *Kan*,
VII, p. 106.

XCVIII

THE STONE OF BLOTA
c. 850 ŚAKA

This stone once stood in *desa* Blota of the Majakerta division in the residency of Surabaya. It has now been preserved in the Museum at Majakerta.¹ The stone stands on a pedestal and is carved out of one block measuring 1.47 M. in height, 1.08 M. in breadth and 0.33 M. to 0.37 M. in thickness. The legends which are in a very bad state of preservation are inscribed in Old-Javanese characters on the *recto* and the *verso*, but not on the thick faces.² An impression of this record has been mentioned by Verbeek³ and this now forms *Oudh. Bur.* no. 535.⁴

The inscription records the favour of the *rakryān mapatiḥ i hino*, viz., Śrī Iśānavikrama mpu Siṇḍok and of the *rakryān bavang* of Mapapan, viz., *dyaḥ* Sahasra to the *rāma*-s of Panggumulan. From the unmutilated portion of the text, it does not appear if the favour refers to the grant of a free-hold, though this becomes possible from the use of the word *umulahulaha* in l. 15. The inscription does not contain any date, but if the names of officers are any indication to the point, the record may belong to the time of king Vaya.⁵ This will become clear if we compare this record with the inscription of Sangguran (Minto-Stone).

The transcription of this record has been published in *OJO* where it bears no. XXXIV.

TEXT

1. nikanang miśra parāmiśra vuluvulu, i
2. mangantapantapakan pina
3. tlas ḍalang⁶ sanmatā rakryān mapatiḥ i hino
4. sa pasakpasak cihuani rakryān mapatiḥ ri

5. rakryān sang kna ring pasék pasék, rakai sirikan dyah
amarendra, rakai vka dyah balyang inangsean
6. maḍaṇḍēr pu padma, anggēhan pu kuṇḍala vinaiḥ mā⁷ su
l mā 4 vḍihan yuga l va amrā hava⁸
7. nta tip,⁹ taliṃpiki¹⁰ pu dhanuka, manghuri liḥ pu saṇḍa-
muan,¹¹ muara vinaiḥ mās 4 vḍihan yu
8. mgat vadihati pu dinakara, akudur maṇḍ¹² jayanta, vinaiḥ mā l
vḍihan yuga l , halaran sang halang pahung¹³
9. vinaiḥ mā su l mā 4 vḍihan yuga l sovang, rakryān bavang
mapapar¹⁴ dyah sahasra, makavanua ikang panggumulan inang-
sēa(n)
10. kā 2 su 7 vḍihan yuga 5 sang tuḥān i bavang, inangsean pasékpasék,
juru kanayakān tlu, pangat vrikvrik sang rahi
11. muang rakai panangkilan, samgat lua sang kirāṇa, tuḥān ning
lampuran pāt, dyah dedu¹⁵ dyah salir, rakai pavan, rakai

LOWER SIDE

- 1.
- 2.
3. ri papahan kabaiḥ lvir nikang mās pavaiḥ ri sang śalaka
mumah ma i
4. nga taṇḍa sangaran viṇu, sang vagal sang bu lumpang
samangkana kvaiḥ nira tuma(rim)
5. muang ta n, muang ha mpaḥ nipilalan
mā su
6. savah ka mamgādēgadēgan sangaputah, anung
rāma tpi siring hinanākaning mahā
7. mā l vḍihan yuga l i pudu ramarāma vinaiḥ mā l
vḍihan yuga l i sasap rēnēb
8. vankul kaḥal catur vinaiḥ mā l vḍihan yuga l i katiḍur glut
varit, vinaiḥ mā l vḍihan yuga
9. ninggay vinaiḥ mā l vḍihan yuga l puṇḍuyan rubilagya,
vinaiḥ mā l vḍihan yuga l i brat ḍanu

10. han yuga l nāhan kvaiḥ nira rāma tpsiring pinakasākṣi nimang-
ngaryya singkaruhun samgat momahumaḥ i *
11. pātra¹⁶ citralekha i hino samgat matēngēr vinaiḥ mā su l mā
4 vḍihan yuga l. prataika¹⁷ ni ngaran ikanang rāma i
12. n sumambahakan anugraha rakryān mahāmantri¹⁸ rakryān
mapatiḥ śrī śānavikrama mpu siṇḍok, muang rakryān
13. mapapan dyah sahasra, parujar si salpang pangantyan¹⁹ rindung,
ñciran pramukha, muang astri²⁰ nira ibu
14. t vangi nohan rovang nira manambaḥ i rakryān bavang
mapapan, kunang yan hana patiḥ vahuta nāyaka pa
15. ya²¹ umulahulaha ikanang tlas anugraha rakryān mapatiḥ
muang rakryān bavang, irikanang rāma i panggumulan mne hlam
16. knāna ya nigrāha mā²² kā 5 su l muang salvir ning pañcamahā-
pātaka pangguhanya i sahasrajanmāntara || o ||

TRANSLATION

1. of²³ the miśra(s), paramiśra(s), vuluvulu(s).
2. thrusting out
3. Thereupon the ḍalang (or, ḍayang) persuaded the rakryān
mapatiḥ of Hino
4. in ample measure the rakryān mapatiḥ of
5. rakryān(s)²⁴ received (gifts) in ample measure. The raka
of Sirikan (viz.) dyah Amarendra, the raka of Vka (viz.) dyah
Balyang received
6. the maḍaṇḍēr (viz.) Pu Padma, the anggēhan (viz.) Pu
Kuṇḍala received gold l suvarṇa 4 māṣa (and) l set of cloth. The
amrā(ti) of Hava(ng)
7. (the ḍapu)nta (Tari)tip, the tilimpik (viz.) Pu Dhanuka, the mang-
huri...Pu Saṇḍamuan (Paṇḍa?), Muara (?)²⁵received gold
4 (māṣa) (and) (l ?) set of cloth
8. (The sa)mgat vadihati (viz.) Pu Dinakara, the akudur (viz.) sang

- Jayanta received 1 *māṣa* (and) 1 set of cloth, the *halaran* (viz.) *sang* Halang pahung (?)²⁶.....
9. received gold 1 *suvarṇa* 4 *māṣa* (and) 1 set of cloth, each. The *rakryān bavang* Mapapan²⁷ (viz.) *dyah* Sahasra, who possessed the village of Panggumulan, received (gold)
 10. 2 *kati* 7 *suvarṇa* (and) 5 sets of clothes. The Hon. *tuhān*-s of Bavang received the confirmation-money in ample measure. The three *juru*-s of the united body of the *nayaka*-s : the *pamgat* Vrik-vrik (viz.) *sang* Rahi
 11. also the *raka* of Panangkilan (and) the *sang*at Lua (viz.) *Sang* Kiraṇa ; the four *tuhān*-s of Lampuran : *dyah* Dedu (or : Udadu), *dyah* Salir, the *raka* of Pavan (and) the *raka* of.....

LOWER SIDE

- 1.
- 2.
- 3.
4.the *taṇḍa*-s : *sang* Aran viṇu, *sang* Vagal, *sang* Such is the number of those who received.....
5.
6. The *rāma*-s of neighbouring places who were allowed to be present in
7. *māṣa* 1 (and) 1 set of cloth. The *rāma*-s of received *māṣa* 1 (and) 1 set of cloth. (The *rāma*-s of Sasap : Rēnēb,
8. Vangkul, Kaṭal, 4 (persons),²⁸ received *māṣa* 1 (and) 1 set of cloth. (The *rāma*-s) of Katiḍur, Glut (and) Varit²⁹ received *māṣa* 1 (and) 1 (?) set of cloth.....
9.received *māṣa* 1 (and) 1 set of cloth. (The *rāma*) of Puṇḍuyan (viz.) Rubilagya received *māṣa* 1 (and) 1 set of cloth. (The *rāma*) of Brat.....
10. 1 set of cloth. Such is the number of the *rāma*-s of neighbouring places who stood as witnesses. Of those who remained behind,³⁰ the foremost (viz.) the *sang*at momahumaḥ of.....

11.the writer, the *citralekha* of Hino (viz.) *sang*at Matēngēr received gold 1 *suvarṇa* 4 *māṣa* (and) 1 set of cloth. (Such is) the specification of the names of the *rāma*-s of
12.who paid homage for the favour of the *rakryān mahāmantri*-s, the *rakryān māpatih* (viz.) Śrī Isānavikrama mpu Siṇḍok and the *rakryān* (Bavang)
13. Mapapan (viz.) *dyah* Sahasra. The *parujar* (viz.) Si Salpang remained with Rindungin the first place, also his (their) wife (wives) (and) mother(s)...
14.Gladly his (their) assistants paid respects to the *rakryān Bavang* Mapapan. What now concerns is this : if there be *patih*-s, *vahuta*-s, *mayaka*-s (and) *pa(rttaya)*-s
15. to disturb this (free-hold ?), now or hereafter, after the (bestowal of) the favour of the *rakryān māpatih* and the *rakryān bavang* to the *rāma*-s of Panggumulan,
16. they shall be inflicted a fine of gold 5 *kati* 1 *suvarṇa*.³¹ Moreover, they shall suffer (the punishments for) all the five great sins during the span of thousand rebirths !

FOOTNOTES

1. Krom, *Geschiedenis*, p. 199, f.n. 5.
2. *Rapp.*, 1937, p. 71 ; *OJO*, p. 51.
3. *Oudheden*, p. 235.
4. *Rapp.*, 1911, p. 54 ; *OJO*, p. 51.
5. Some seem to refer it to the reign of Tloḍang. See Van Stein Callenfels in *OV*, 1919, pp. 68-69. This view appears to be accepted by Krom in *Geschiedenis*, p. 194, f.n. 2 and p. 199. For the earlier view of Krom see *TBG*, 55, p. 594.
6. *dāyang* [K].
7. Read : *mās*.
8. This appears to be the remnant of : *amrāti havang*. cf. *OJO* XLIII, r.^o 23.
9. This appears to be the remnant of : *ḍapunta taritip*. cf. *OJO* XLIII, r.^o 22.
10. Read : *tilimpik*.
11. Read : *Paṇḍa*° ?
12. Read : *sang*.
13. We find one Halang palung in *OJO* XLIII, r.^o 25 and this name might have been intended here.

14. Read : mapapan ?
15. Or : udadu (Brandes).
16. Evidently the full word is : likhitapātra,
17. In Skt. one should expect : pratyeka.
18. Skt. : °tri.
19. Usually : Panggan°.
20. Skt. : stri.
21. The full word appears to be : parttaya (= pratyaya).
22. Read : mās.
23. As the first letter of *nikanang* may be the last letter of a preceding mutilated word, the translation by 'of' is not certain. If *ikanang* was intended, the 'of' should be scrapped off.
24. The preceding mutilated word appears to be : taṇḍa.
25. muang ? suara ?
26. We have probably to read here : palung.
27. It may be held to be Mapapan, which occurs in l. 13. Over this title, see Stutterheim in *TEG*, 65, pp. 215 ff. ; 67, p. 176 f n. Quoting Ir. Moens, Stutterheim says that the term (*ma*)papan may be connected with agrarian matters. It is not however precluded that *Bavang mapapan* may be the full name of *Bavang* which occurs elsewhere. It also occurs below in l. 10, where this may be treated as the name of a place. Moreover, *dyaḥ* Sahasra is once called *rakryan bavang mapapan* ; at another time, *rakryan mapapan*. This seems to confirm the view that *Bavang mapapan* is the fuller name of *Bavang*.
28. The name of the other person appears to be mutilated.
29. These names may be formed in different combinations.
30. That is to say : those who did not go to be witnesses.
31. This indicates that the imprecatory formulae of the *vahuta hyang kudur* and others were not sufficient to deter persons from interfering with free-holds.

(UNDATED INSCRIPTIONS)

XCIX

THE STONE OF DIENG III

This stone is believed to have been derived from the Dieng region and now constitutes D. 11 at the Museum of Jakarta. It forms nos. 188 and 330 in the *Oudh. Bur.*, while plaster-cast of it constitutes Leiden Ethn. Mus. no. 2981, as referred to in Juynboll, *Cat.*, p. 232. The stone is no. 11 in the list of Brandes in *Notulen* for 1889, p. 131. In the *Catalogus*, pp. 375ff, Brandes has stated that the stone is of the shape of a pyramid, crowned by a flower-bud. Its colour is light brown-yellow, porous basalt. It is in Old-Jav. script of Central Java and is written on the two flat surfaces in ten and nine lines of writing. Height of the stone at the centre is 79 c.m., at the sides 62 c.m. It is numbered XCVI in *Ojo*.

The inscriptions offers salutation to Śiva. It refers to slaves and various objects required in connexion with worship, apparently of Śiva.

TEXT

- a 1. namaśśivāya debadra
2. vya hulun ḍuapuluh
3. karbo sapuluh alas
4. kancangan ḍua, padyusan
5. ḍua | gagun | karaha padva
6. tu | tatas lanang | caranti li
7. ma | vatu | parsarinasi

8. yan tambaga | spauluh vu
9. ta | mās dutahil | jang mi
10. tiga padvatu | caturanggang
- b 1. kail laki | sajugala ||
2. lungsir savatu || vitā
3. dua vatu | taṇḍa taṇḍa
4. dualapan | suruy ga
5. ḍing | carmin | batu cērmi
6. n | vungvung bala | karantiga ḍu
7. a | saṇḍuk dua | guci
8. patvatu | vatu kākkyab
9. dua | dāng | ika teja ḍang hyang

C

THE STONE OF DIENG IV

This fragment of stone was obtained from Dieng. It is now numbered as D. 15 in the Museum at Jakarta, as noticed in the *Notulen* for 1863, p. 238. Dr. Brandes places this inscription as no. 1 in his list recorded in the *Notulen* for 1889 p. 131. Verbeek mentions it in *Oudheden* p. 109 in *Verhand. Bat. Gen.* XLVI (1891). About this record Brandes writes in his *Catulus*, p. 377, that this fragment constitutes the right lower portion of an inscription written in Old-Javanese script of Central Java. According to *TBG* X, p. 307 and *Notulen* II, p. 182, the record was derived from Banjumas. This seems to be verified from the letters and facsimile provided by the Pangonan of Dieng. It measures 51 c.m. in height and 40 c.m. in breadth. It is numbered XCVII in *OJO*.

The inscription refers to the gift of various kinds, including gold and silver, but it is not clear, on account of the mutilated condition of the text, whether this is in connexion with the creation of a free-hold or something else. It refers to Bhaṭāra and Bhaṭāra Kumāra, which terms usually signify Śiva and his son respectively. Some spiritual titles, such as prapitāmaha (Skt. meaning : great grand-father), bhagavanta, guru hyang, ḍang ācārya, ḍapunta, have also been referred to.

TEXT

- 1.
2. arddhacandra ma
3. i bhaṭāra, i bhaṭāra kumāra brat
4. hu pirak dhā 7, masambaḥ Senāpati ma
5. mas 1 ambad 1 arddhacandra 5 taturakyang yu 4 bra

6. 1 sāks(i)
 7.
 8.
 9. da prap(i)tāmaha paramaśiva i ta
 10. i humpan deva i kū
 11. bhagavanta maṇḍa
 12. guru hyang kapila, ma tatkāla ḍang ācāryya
 13. ḍapunta śivanetra || O ||

CI

THE STONE OF DIENG V

This fragmentary stone-inscription was derived, as the two preceding ones, from the region of Dieng, but its exact find-spot is not known. It appears however from the letters and facsimiles received from the Pangonan of Dieng that it was derived from Banjumas and reference to this fact has been made in the *TBG* X, p. 307 and *Notulen* II, p. 185, as also in *TBG* XXIII, p. 43. It is now preserved in the Museum at Jakarta under no. D. 30. and constitutes nos. 197 and 202 in its *Oudh. Bur.* The inscription, badly damaged, is written on one stone with a pedestal in Old-Javanese script of Central Java. having 18 lines; three lines were also inscribed on the foreside of the pedestal. The stone measures 53 c.m. in the middle, 47 at the sides, the breadth being 32 c.m. Thickness above is 10 c.m. and 11 c.m. below, while the height of the pedestal is 26 c.m., its width varying between 42 and 23 c.m. The text of this inscription has been published in the *OJO* under no. XCVIII.

The inscription opens with a salutation to Śiva and is dated in the month of Vaiśākha, 13 Śaka, which is perhaps 813 Śaka i.e. 891 A.D. It seems to record that the lands of *Sang hadyan juru* of the *Vadihati* were, on request, converted into a hermitage.

TEXT

1. om namaśśivāya, (sva)sti śakavarṣā
 2. tita 13, vaiśākha māsa
 3. śukla pakṣa
 16. sāksi
 17. ni aminta lmaḥ ri sang hadyan juru vadihati huva
 18. kavikvan

On the pedestal

1. patapan

CII

THE STONE OF DIENG VI

This stone inscription was obtained from Dieng and is now preserved in the Museum at Jakarta under no. D. 57. This was unearthed in four fragments in 1877 (*Notulen* 1878, pp. XV ff.) and constitutes nos. 8 and 9 in the list of Brandes in *Notulen*, 1889, p. 131. It forms *Oud. Bur.* nos. 89, 90, 92 and 260. Rouffaer thought that D. 116 of the Museum is the beginning of D. 57, but Krom has shown that they are entirely different (*OJO*, p. 229).

The inscription opens with a salutation to Śiva and states that a free-hold was established. For this purpose lands were purchased at Tēpoh, Trivuah, Rakidan. It also refers to some spiritual personages with the titles of *guru hyang*, *bhagavanta*, *pitāmaha* etc., all belonging to Dīhyang, old name of Dieng. A *dharma* or funerary temple was founded, with *guru hyang* Silih in charge, but the latter seems to have held authority under the *Guru hyang* of Vangkud.

The text of the inscription, no. XCIX in the *OJO*, runs as follows :

TEXT

1. om namaśśivāya || svastiśakava(rṣātita)
2. mi kṛṣṇa pakṣa , po, tatkāla sa
3. mbyakan sīma mukha ni st vinli i ka
4. muvaḥ i tēpoh muvaḥ i trivuaḥ vatak ḥ mūvaḥ i
5. vuah vatak kalumvayan muvaḥ i rakidan vatak
6. k patapān, ikana kunang samaya guru hyang
7. tā mahapita bhagavanta ḍanga
8. kv(ai)ḥ ni pinasuk ing dīhyang, sang hyang

9. d dharmma irṣya tan kalilirana deni
10. tan vaihan vaśā, guru hyang silih ataḥ (pramā)ṇa ri sang
hyang dharmma, manghatura
11. kan i dlāha guru hyang i vangkud tatra sākṣi pitāmaha i hlaḍan
bhagavanta tirvan
12. hyang haritā sang hadyan kuñjara sang ha(dyan) vara i lala
13. lihi sang hadyan garan pu dvi
14. (ci)tralikhita ḍapunta sadā i va (end).

CIII

A STONE OF UNKNOWN ORIGIN

This stone of unknown origin is now preserved in the Museum of Jakarta under no. D. 43, constituting *Oudh. Bur.* no. 163. The end of the upper corner looks like an umbrella. The inscription contains too many lacunae, but whatever is legible is inscribed in the Old-Javanese script of Central Java. The height of the stone through the centre is 89 c.m., at the sides 81 c.m., the breadth being 42 c.m. and thickness 13 c.m.

It seems to record the establishment of a *patapān* i.e. hermitage and witnesses were given silver. Spiritual personages with titles like the *hyang guru* or *guru hyang* and *ḍapunta* have been mentioned.

The text of this record has been published in the *OJO* under no. CI

TEXT

- 1.
2. *hyang guru*
3. *vuatan* *guru hyang* *guru hyang i* *hyang guru*
4. *dakṣina nira sâma* *sovang kinon nira manganggapa*
 ha sang
5. () *k* *pva sâmas pirak sovang, samangkana ika* *sa atena*
 no
6. *samangkana ikana niti guru hyang* *sa() ahakan*
7. *vinchakan ikanang patapān, sa() lga, ha* *sang hyang*
8. *timūtti pu sang pra* *ya* *lakha ḍapunta* *ṣapataḥ || O ||*

CIV

COPPER-PLATE OF GILIKAN I

The find-spot of this copper-plate is not known, but reference to *sima bhaṭāra ing glam kabikuan i gilikan* and anxiety to protect the *kaḍatvan śrī mahārāja i mataram*, in addition to other grounds, seem to connect this inscription with Central Java. It was observed by Brandes in *Notulen* for 1886, p. 27, that the script as well as the linguistic peculiarities of this inscription bring it in line with those of Cohen Stuart's KO I (see No. LXXXVI above) dating from the first half of the ninth Śaka century. The text of this inscription has been published in the *OJO* under no. CII. The first part of the text is unfortunately lost, but what has been preserved is fairly long.

The inscriptions refer to the foundation of a freehold for the *bhaṭāra* at Glam and the hermitage of Gilikan. The *bhaṭāra* of Glam seems to be a deified ancestor. Here we also find the names and quantities of accessories required for religious rites connected with the foundation of the freehold. The inscription then invokes the curses of gods and spirits who protect the kingdom of Śrī Mahārāja of Mataram, so that the freehold of the *bhaṭāra* of Glam and the hermitage at Gilikan may not be disturbed upto the remotest time.

TEXT

1. *lumpang muang saji ni manusuk vḍihen ni kulumpang ragi yu*
 4 mas mā 4 vadung 1 rimbas 1 taratarah 1 tampilan 1 linggis 4
 laṇḍuk 1 vangkyul.
2. *1 kris 1 kurumgagi 1 gulumi 1 nalayaḍa 1 tahap 1 buri 1 pada-*
 maran 1 saragi paganganan 1 bras pada 1 vsi ikēt 1 vḍus
 prāṇa 1

3. pasilih yu 1 argha 4 vras hinantraan 5 manunggal sukat vsi urā 10 (or : 1) sovang, hayam 4 hantriñi 4 gandha dhūpa puspākṣata nāhan munggu
4. i tngah ning pasabhān muang sang hyang brahmā caturasra kuṇḍa vinong savidhividhāna dadi lumkas sang vahuta hyang kudur manapathai inangsian vdihan ragi
5. yu 1 mas mā 4 hinarēpakēn samgat lua pa guṇottama, nuang (sa)mgat pamasaran pu bandhyā, muang vahuta patih rāma i gilikan muang rāma tpi
6. siring, mamang nispanapathai mamantingakan hantlū muang manētēk hayam, anda tita² hyang basundharā basundharī hyang prthivī kita ginavai rahyangta rumuhun
7. hyang nāgarāja lētērtā, kadi tguḥ sang hyang guṇung tahan hana umulaḥ ulaḥ sira mangkana tguha nikeng lmaḥ savaḥ puṇya śrī maharāja sīmā bha
8. tāra i glam, yan hana pua umulaḥ ulaḥ ya patita hyang prthivī, te patēnggēakna ya te pakarākna ya te patu addakna ya, te
9. patunasakna ya te paśēṣākna ya pēpēddatēn vkasakēn havu kerir yan hana uang anyāya lumēbura ikanang savaḥ puṇya i bhaṭāra ing
10. glam ndaḥ kita hyang kulumpang kita inandēlakēn sinusukakēn kahanān ning gaṇa bhūta banaspati hyang padudutan, hyang pakēnggēngan atthana³ ta
11. kita kabaiḥ tilu mahōmmang hirēng hulu taḍahakīn talinga pangrēngō ta an sinusukan vungkal ikaing lmaḥ sīmā bhaṭāra ing glam kabiku
12. an i gilikan yan hana pua umulaḥulaḥ ya patita hyang gaṇa bhūta pisāca te paśēṣākna ya te patuaddakna ya te patu
13. nassakna ya te pakarākna ya pēpēddakēn vkassakēn havu kerir yan hana nang anyāya lumbura ikeng savaḥ sīmā bhaṭāra i glam,
14. indaḥ kita kamung hyang hayam tulih ulih ta kavunggra ttanyu vulu pilih sarano lumirit turali ning hlang, hantlū ko tan kaguli
15. tētēs ko tan vūkan lumēngai ko ring tgal tan sambēr kong ngulung ngulun tan sīkap, kong ngalap alap lumēngai ko ring lsung

- 6 1. tan katibān halu tan palu kong anutu, apan ko dinaipangrāha sīmā kulumpang pasēk lagi lagi sumpah lēmaḥ palar matyantaya uang
2. anyāya lumbura sīmā bhaṭāra ing glam, tasmāt kabuattaknanya kadyānggān nikanang hayam mati tan pasangkān mati tan pavuittan huvus ma
3. mangan manginum mangkana hamngānta nikanang uang, anyāya lumbura ikeng sīmā bhaṭāra ing glam indaḥ kita hyang baprakeśvara brahmā viṣṇu
4. mahādeva śaśi kṣiti jala pavana hutāśana yajamāna kalamṛtyu gaṇa bhūta saddhyādvāya⁴ ahorātra yama baruṇa kuvaira bāsava yakṣa
5. rākṣasa pisāca rāma devatā, sura garuḍa gandharvva kinṇara vidyādhara devaputra nandīśvara mahākāla nāgarāja vināyaka kita tuvi sakveh
6. ta devata prasiddha rumakṣang kaḍatvan śrī mahārāja i mataram kita umasukki hati ning uang kabaiḥ tan kavna(ng) tinakan tyan ha
7. na uang anyāya lumbura sīmā bhaṭāra i glam savaḥ tampah 4 duduk hatinya sbit vtangnya rantan usūsnya uḍulakēn gulunya vtuaḥkēn
8. ḍalammannya, tampyal i virangan uvahi i tngaran yan para ing ngalas panganan ning mong patukēn ning ngulā ya pulira
9. kna ni devamanyuh yan para ya ing tgal alapan ning glap ya panganan ning vuil si u()uan sampalan ning rākṣasa, andah kamung ku
10. sika gargga metri kurusya pātāñjala, suvuk lor kidul, kuluan vetan, buangakēn kamung hyang kabaiḥ tibākēn ing
11. mahāsamudra, klammakēn ing ḍavulan alapan hyang i dalam air duduttēn ning tuviran matya ikeng uang anyāya lumbura sīmā
12. bhaṭāra ing glam kabikuan i gilikan upadravā ing devata tan tmua sama bhraṣṭa liputēn ni phira, muliha
13. ing nāraka ing mahārōra ya yan hana uang anyāya lumbura ika

ing sīma bhaṭāra i glam, nāhan mangmang sang makudur
arpana pa

14. thai i harēpan sang vahuta patiḥ muang i harēpan sang anak
vanua tlas sang makudur manapathai umangsō sang vahuta
patiḥ mu
15. ang rāmanta raiṇanta muang rāma tpsiring kabaiḥ manambah
i sang hyang vungkal, muang kulumpang. masapatha sira
sabhā ling nira, ndaḥ kita

FOOTNOTES

1. Read : °bhagi [Krom].
2. Read : kita [Krom].
3. Read : at bana [Krom].
4. Read : Sandhyā [Krom].

CV

COPPER-PLATE OF GILIKAN II

This copper-plate measuring 43×21 c.m. formerly belonged to the collection of Dieduksman at Jogjakarta and appears to pertain to the same subject as the preceding one (vide also *Notulen* 1886, p. 27). Plaster casts and facsimiles are referred to in the *Notulen* for 1877, pp. 137, 147 and transcription of the record is furnished by Holle in *VBG XXXIX B.*, p. 2. It has been stated therein that the script has great similarity with Cohen Stuart's *KO* no. XVII. The inscription seems to refer to Central Java and titles like *rāma maratā* are instructive. Among the villages in the neighbourhood of the freehold, we came across such names as Lintakan, Kasugihan and Turumangamvil, all of which are mentioned in *KO I* (no. 86 above).

The inscription constitutes the last portion of an inscription, of which the first part has not been found. It refers to the freehold of the bhaṭāra of Glam, who appears to be a deified ancestor. A *sāla* (Skt : Śālā) *kamulan*, meaning a relic-house, seems to confirm this idea. Obviously, the copper-plate was issued on the occasion of instituting a freehold.

The text given below constitutes no. CIII in *OJO*.

TEXT

Sang hyang susuk jāvatāku magavaya pāpa muang anyaya lumvura
sīma bhaṭāra ing glam savah tampaḥ 4 sakvaiḥ ni puṇyangku pata-
ningku sāla kamulānku ityevamādi tanpaphalā bhaṭāra mangkana
tkā i vkangku vetku puyutku bhaṭāra mangkana pratijñā sang
vahuta patiḥ i harēpan sang hyang kulumpang muang sang hyang
vungkal sīma, muang i harēpan sang hyang brahmā umilu i

susukan sima patih i gilikan si jaluk vinaiḥ pasēkpasēk mas mā 4 vḍ(i)han ragi yu l patih vaduan si abhi vinaiḥ kain vlah l tunggū durung si cumban rāma ni ḍunak vinaiḥ mas mā l vḍihan yu l tunggū durung anakvi si ḍunak kain vlah l rāma i gilikan hulu ron si dharani rama ni jaluk, rāma matuha si panu rama ni bo, vinkas si vidya rama ni kēbēḥ kapua vinaiḥ mas mā 4 vḍihan yu l sovang sovang, vinkas anakvi si ḍmit vinaiḥ ken vlah l gusti i gilikan si kaḍung sinrahan vḍihan yu 4 hlai l tuha banua si kamvul rama ni balusuk parujar si mamvang rama ni raja, muvaḥ gusti si gaiṣṭa rama ni lunggat muvaḥ gusti si tēvik rama ni danes kapua vinaiḥ mas mā 4 vḍihan yu l sovang sovang tuha vērēḥ si dana rama ni komolok, variga si pring, muvaḥ variga si tokeng, papasuk i sang mavanua si mandon rama ni kutang, muvaḥ variga si dayā rama ni kuṇḍu, kapua vinaiḥ mas ku l vḍihan hlai l sovang sovang, rāma maratā si hunur, kaki vrut si kiruḥ rama ni kēlēm vuai si tamvir rama ni mjit si glo si kadik, si kintyā si bobol (?), si durung si kamo, si vngal, si guvinda, si puṇḍing, si don, si tanggan, si dhana, si daivoh, si masya, si bayī, samangkana ikanang milu manadāḥ juga, tan kna ring pasēk pasēk || rāma tpi siring i kinvu kalima si bulu rama ni prabhū, rāma ri amvilan kalang si bhavita rama ni tumvu, parujar si karṇa, rāma i lintakan si kiraṇa rama ni rupī, rāma i pamratan gusti si ḍanghuan rama ni ḍalung, marhyang i gilikan si gurumēt rama ni ḍalung hulair (? huluir) i gilikan si kalaḍi rama ni kamvang, rāma i parang tuha kalang si nava rama ni ḍuṇu, rāma i kasugihan tuha banua si ḍṛṣṭi rama ni vlahan, kapua vinaiḥ pasēk pasēk mas mā (4?) vḍihan ragi yu l sovang sovang, madāṅg si goṇḍong rama ni sañjaya, mavuai si sadyā, ata ri piṭapuag (?) vanua i tamving vatēk ta

- b. lang, variga, i ḍaṇu si tuluk rama ni rivut kapua vinaiḥ pasēk pasēk pirak mā l vḍihan hlai l sovang sovang, mangla samgat pamasaran vinaiḥ vḍihan yu l tuha paḍahi si keñjur rama ni bacing anak vanua i kasugihan muvaḥ tuha paḍahi si vanua rama ni brkut anak vanua i turumangamvil, vidu si lakṣaṇa kapua vinaiḥ mas mā 4 vḍihan yu l sovang sovang || O ||

CVI

TWO COPPER-PLATES OF RATANIRA

Two copper-plates, measuring 20.5×11 c.m. were received at the Jakarta Museum in 1873 from the Regent of Banjarnegara (res. Banjumas) and have since then been kept there under no. E 17 (*Notulen* 1873, pp. 91, 97 and 1874, p. 40). A facsimile of the inscription was published in *TBG*, 25, p. 120 and a transcription was published in the *VBG*, 39, III, p. 4. It was appropriately observed in the *VBG* just referred to that the plates contain parts of two inscriptions, as plate 1b is almost identical with 2a given below.

The inscription refers to Central Java, as titles like *rāma maratā*, *guru hyang* etc seem to indicate. An otherwise unknown king called mahārāja dyah gvas Śrī Jayaki(r)ttivardhana has been described as granting favours to *Sang* Bamvuna in connexion with the freehold of Ratanira, which could not be trespassed into by the collectors of royal taxes.

The inscription is numbered CIV in *OJO*.

TEXT

- 1a. ni mangrakat pu kuñjang, matanḍa pu toṣṭi, parujar pu ḍakut, amasangakan pu mandyās (mandyus?) manghint(u) sang vuyagung abalun, pu nista, citralekha pu mitra, kapva vinaiḥ pasak pasak mas mā 6 vḍihan yu l sovang, vahuta rikanang kāla kamvang śrī sang kṛti, patih ḍatar pu balo, patih karung ḍung pu parvvata, kalang mamava tripaṇḍan mpu ni puki, vinaiḥ pasak pasak pirak dhā 10 mā 12 kinapātan, rāmanta i salud mangli pu canitā juru rama ni pujyan, parujar rama ni daki, rāma maratā pu radi pu lavēan, pu nahuṣa, pu tadāḥ, pu manggarit, pu mahatmi, pu hari,

vinaiḥ pasak pirak dhā 1, kinabaiḥanya, vinaiḥ rāmanta i salud mangli maṇḍaha ri nāhan ro

- b. nnira, hinanākan pinakānak matuha manvam laki bini, mamangan manginum, majnu, maskar, majigal (*read* : mangigal), mālapalapan mtuakan senak ning amvak, vinaiḥ ng anak manvam pasak pasak pirak dhā 1 hinanākan vanva tpiḥ (*read* : siring) i dalyāntan rāma pu simpan, i kayu hurang rāma pu hima ing nuṣa rāma pu śakti, ing kupang rāma śānti, vinaiḥ pasak pasak ma 5 ing savanua savanua sang rāma i limo manis vinaiḥ pasak pasak ma 4 tuha paḍahi sikā, vinaiḥ pasak ma 4 guru hya(ng) i kelāsa vinaiḥ ma 4 anantarakāla, tka mahārāja dyah gvas śrī jayakī(r)ttivarddhana, marā i kupang sumapar sira ring er hangat, kapangguḥ sang hadyan bam(v)una, mamaban ring alas sinīma nira, samīpa ning er ha(ngat)
- 2a. (=1.b) nnira hinanākan pinakānak matuha manvam laki bini, mamangan manginum, majnu, maskar, mangigal, mālapalapan mt(u)akan senak ni ng amvak, vinaiḥ nganak manvam pasak pasak pirak dhā 1 hinanākan vanva tpi siring, i dalyāntan rama pu simpan, i kayu hurang rama pu hima ing nuṣa rāma pu śakti, ing kupang rāma pu śānti, vinaiḥ pasak pasak mā 5 ing savanua savanua, sang rāma i limo manis vinaiḥ pasak pasak mā 4 tuha paḍahi syajā, sikā vinaiḥ pasak mā 4 guru hyang i kelāsa vinaiḥ mā 4 anantarakāla, tka mahārāja dyah ta gvas śrī jayakī(r)ttivarddhana, marā i kupa(ng) sumapar sira ring er hangat kapangguḥ sang hadyan bamvuna mamaban ring ala(s) sinīma nira samīpa ning er hangat manamvaḥ sang bamvuna i mahārāja inanugrahān sira, kinon samgat tilimpī(ki) mujarana sang anak vanua ing saludmangli muang vahuta patih sīma i layu vatang an tunun (*read* : turun) anugraha mahārāja i sang ba
- b. mvuna, sīma ni ratanira tan katamāna deni(ng) mangilala (dra)bya haji, tapa haji, airhaji, taji, tiruan, manghuri, senāmukha, unggah karas, pangaruhan, manimpiki, limus galuḥ pinilai katanggaran, valyan, kring, paḍamapuy, hulun haji, vidu, mangidung, cadar, tan hana tumamā rikanang saprakāra ni sukhaduḥkhanya, sang hyang dharmmataḥ parānanya, kunang yan hana mulah iking sīma

ing siludmangli (*read* : saludmangli) salvirani jātinya, hadyan pamgat mavanva, nayaka, vuluḥ panavi, vahuta patih, rāma mā-gamman, hulu vras jātaḥ, rarai matuha laki vadvan, jaḥ tasmāt kabuat karmmanya tan pangguha ng inak kanarakā sangsārā anaknya, vkanya kabaiḥ, ikanang uang umulaḥhulah iking sīma susuk kulumpang tinanam kinabaihan pinaduluran sang anak vanua kabaiḥ sinusuk sang hadyan bamvuna mvang *bobo* vijyan su()k kapva sira masima sīma sinusuk

CVII

THE STONE OF GANDASULI II

It is a rough river-stone standing at Gandasuli in the Tëmanggung division of the residency of Këdu. It is mentioned as no. 2 in Verbeek's list (*Oudheden*, pp. 139 ff). In the *Rapp.* for 1911, pp. 273 ff., we find some particulars regarding this stone. It has been stated therein that the stone measures, along the centre 1.27 M. in height, 2.25 M. in length, 2 M. in breadth. The inscription incised in 15 lines of writing on a sunken lengthwise surface of the stone, this surface measuring 0.52 M. in height and 1.13 M. in breadth. Impressions are noted in *Notulen* 1869 Bijl. N; 1876 Bijl. I no. 16, 11, no. 20; *Rapp.* 1911, pp. 20, 274; *Oudh. Bur.* no. 136 and 291. Plaster casts constitute Leiden Ethn. Mus. no. 2992 (vide Juynboll, *Cat.*, p. 233). Two transcriptions of this inscription, obviously made from two different estampages, are given in *OJO* under CV, A and B. In these transcriptions, both the reading and the splitting of words differ remarkably from each other. Hence both the transcriptions are given.

The inscription is not dated as wrongly asserted by Verbeek, but Goris thought both *OJO* III and CV to be dated from 787 A.D., while Krom in his *Geschiedenis*, p. 155 considers the present inscription not far removed from 847 A.D., which date he ascribes to the stone of Gandasuli I. The Museum at Jakarta does not possess any reproduction of the inscription.

The reading of the text is divergent and the language is also obscure in many parts. It begins with a salutation to Śiva.

TEXT

A

1. || namaśśivāya om mahājana disa hing alas partapān tuha nguḍa laki vini maṇḍangar vuattānta, paṇḍavis¹, dhimi

2. gatiṇḍa ḍang karayān partapān ratnamaheśvara siḍa busu mor namāṇḍa ḍang karayān lāki busu iti namaṇḍa ḍang karayān vini,
3. atyanta ḍa mimpā siḍa ḍualḥ ayāṇḍa karayān lāki parpuan vajanna-kabvi namaṇḍa, ayāṇḍa ḍang karayān vini parpuan panuahhan nama
4. ṇḍa lima inanḍua aruni śyanīḍa na punuma² aḍiṇḍa ḍang karayān lolingusamābva namaṇḍa, iparḍa ḍang karayā
5. n partapān busu bamba bi bu sṛtta na ḍajāṇḍa sānak busu taralā busu dakde, ḍangḍaṇḍa sapopo huvuriya na pimāṇḍa mimhu-rata namaṇḍa sa ḍi
6. nāyaka vatak bunut tathāpi ḍangḍaṇḍa sapopo bu(ng)su padarung ḍar³ maṇḍa sānaka()nāyaka hāsa tathāpi nanat siḍa busu putiḥ paḍi, tai ta
7. pahit svastā si āvak ana ḍa lā putri inan pangavis tathāpi ḍatar vvatu pagaḍuri sivahasambuḥ vitaka dada vivāra dā ri inanta baṇḍa
8. kñā anakḍa ḍang karayān partapān puṇya prakathāṇḍa ḍang karayān partapān kathamapi sukha subhiksa ya gantya di rakṣa iya sabāṇakñā ya śa i ta
9. pūrvvadakṣiṇa paccima uttara itastatana⁴ iya mangstuti iṇaṇḍa ḍang karayān partapān, tathāpi aḍa āḍa ryyaṇḍa/alava namaṇḍa sthāpaka siḍa tathāpi
10. bapahmuṇḍa ḍang karayān sivājita nāmaṇḍa nāyaka ḍi⁵ prakapulang siḍa inan pangavis sipata sahāyāṇḍa ḍi dharmma puṇya kuśala iya makangāḍi pra
11. tiṣṭa ḍi hyang hāji tarkalāta hyang vintang prasāda saprayukta tyai sahita iya mātraṇa viniḥ ṇa tra di tanah budaḥ tlu barih pragaluḥ a
12. pamāṇḍyan tlu lattir tina āyun ampa lattir curing tlu lattir puvijahhan ḍua lattir kayvaramaṇḍar ḍua lattir zabu salattir tuṇḍu
13. ḍua lattir kakalyan salattir tanukān salattir, mātraṇa viniḥ ḍi tanah buda pangavis ampa poluḥ salattir partukka ḍi valunuḥpaḍos pa

14. *ḍi pra śā(), parpuanta()pātiḥ⁶ manalu nāmāṇḍa naiyaka ḍi kyu-*
bungngan sahāyāṇḍa bupatiḥ pulipasi nāmāṇḍa yeka dimāntya
nī
15. *ḍapunta mahājāna na()mva nāmāṇḍa*

B

1. *|| namaśśivāya om mahājāna disa hingālas partapān tuhangu ḍa*
lakivini maṇḍangar vuattānta pangāvis dhimi
2. *gatiṇḍa ḍang karayān partapān ratna maheśvara siḍa sumor*
namaṇḍa ḍang karayān praki busu iti namaṇḍa ḍang karayān
vini,
3. *atyanta mis/a⁷ siḍa ḍuah ayāṇḍa karayān laki parpuan va*
nnalvi namaṇḍa ayaṇḍa ḍa(ng) karayān vini parpuan pamuahhan
dama
4. *ṇḍa lima inaṇḍa a a ra śyani ariṇḍa ḍang karayān loli*
namaṇḍa iparḍa ḍang karayā
5. *n parttapān busu baśra busvattana ḍajaṇḍa sānak busu taralā bu-*
(ng)su dakḍe ḍangḍaṇḍa sapopo busu huvuriya na miḍihunḍa mīmhu
namaṇḍa pa
6. *nāyaka vatak bu tathāpi ḍangḍaṇḍa sapopo bungsu padarung*
ḍa ramaṇḍa sānagaraja nāyaka vata tathāpi siḍa busu
putiḥ paḍi kai ta
7. *pahit svasta ssi avak i a naṇḍa putri inan pangavis*
tathāpi ḍatar vvatu pagaḍuri sivahasambu vitaka ḍaḍavivāraveni
inanta
8. *kña sanakḍa ḍang karayān partapān pu hyang prakathāṇḍa ḍang*
karayān partapān kathamapi sukha sugik maya gantya ḍi rakṣa iya
sabañakña ya()eśa i ta
9. *pūrvva dakṣiṇa paścima uttara itastatana iya mangstuti nāṇḍa*
ḍang karayān partapān, tathāpi āda ā ryyāṇḍa lavanamaṇḍa
sthāpaka siḍa, tathāpi
10. *bapahmuṇḍa ḍang karayān si vājita namaṇḍa nāyaka ḍi praka*
pulang, siḍa inan pangavis sipatasa hāyāṇḍa ḍi dharmapuṇyakusala
iya makangi ḍipra

11. *tiṣṭa ḍihyang hājī tarkalota hyang vintang prasāda suprayukta*
ya sahita iya mātra vini suṇa ḍi tanah budah tlu bariḥ
pra luḥ a
12. *pamaṇḍyan tlu lattir li(ng) na āyuna palattir curi tlu lattir*
puvijahhan ḍua lattir kayvaramaṇḍar ḍua lattir vabu
salattir
13. *ḍuang lattir kakalyan salattir tanakān salattir mātrāña viniḥ ḍi*
tanah bunga sa vis ampapoluḥ salattir partukkar diva lunu
paḍos pa
14. *ḍi pra śā pu parpuanta rpatima nalunāmāṇḍa naiyaka ḍikyābungngan*
sa yāṇḍa bu pa tih pu lila sinnā kaḍimantyani
15. *nāmāṇḍa*

FOOTNOTES

1. *Pangavis* [Krom].
 2. *Sunuma* [Krom].
 3. *ḍana* [Krom].
 4. *itastataḥ ?* [Krom].
 5. *vi* [Krom].
 6. *rpatiḥ* [Krom].
 7. *mima* [Krom].

CVIII

COPPER-PLATE OF KVAK III

This copper-plate, obtained from Magelang, is believed to have belonged to Ngabéan (Coll. *Notulen*, 1892, p. 24). This supposition is perhaps based on the fact that, in 1863, thirty plates were found at Ngabéan, whereof the present one refers to the fields of Kvak. The plate in question measures 34 x 6.5 c.m. and is now at the Museum of Jakarta under no. E 18 (*Notulen*, 1893, p. 101). The record has been published in the *OJO* under no. CVI. The inscription is not dated, but Prof. Krom thought (*Geschiedenis*, p. 182) that it might have been promulgated between 878 and 883 A.D.

The inscription refers to the *sang devata lumah i kvak* i.e. the deified being cremated at Kvak, for whom a funerary temple was set up. Freeholds were created to offer him *caru* on each *amāvasyā*-night. A freehold was also created at Mulak. Elsewhere in this inscription have been mentioned a *prāsāda i laṇḍa* and *pangajyan i laṇḍa*, which also seem to indicate some sort of royal temple, but the exact difference among the terms *prāsāda*, *pangajyan* and *pacandyan*, as used here, is not known.

TEXT

- a 1. || O || mūla ning savah sīma i kvak tamah 5 maknā i sang makarma i prāsāda i laṇḍa, marhyang tampah 4 muang lañjanya, gavaya
2. nira dumavuttana dukut ning prāsāda i ruhur, muang tamvak, muang mataga ikanang masavah ing sīma gumavaya ikanang pamahujanggān

3. kyan mahala, muang pacarnan kyan mahala, muang humarappa ikanang biśuva, muang caru angka parvāṇi, savaha sang hyang tampah 1
4. paknānya pabiśuvā muang pacaru akan parvāṇi lañjanya tamva hani bhukti sang pangajyan i laṇḍa, savaha sang devata ing paca
5. ṇḍyan i kvak su ku 1 paknānya caru akan amāvaśya sava ni vka sang devata lumah i kvak su ku 4 asing ngumuliḥ i kvak gavayani
6. ra manapua manamvah hyang 6 (?) muang humara ikanang patuha akan amāvaśya || O || muvah mūla ning savah sīma i mulak tampah 4 blah i pa
7. knānya savaha sang pangajyan i laṇḍa tampah 1 muang lañjanya, savaha sang devakarmma blah 1 gavaya nira manamvah hyang i manapua i dala
- b 1. m savaha ning mapagar muang manapu i laṇḍa tampah 1 || O ||

CIX

COPPER-PLATE OF TĚMANGGUNG

A copper-plate was obtained from the regency of TĚmanggung in the residency of Kĕdu. It measures 14×7 c.m. and is now preserved (*Notulen* 1875, p. 83 and 1876, p. 73) as E 14 in the Museum at Jakarta. A transcription of this record was given by Holle in *VBG* 39, II p. 3. The transcription of Brandes, as given in *OJO* no. CVII, is followed below. The text is not complete and the object of the inscription is rather obscure. Holle thought that "it appears to record some sort of instruction for a lurah."

TEXT

- a* 1. n durung sucu vka si tunḍan tanpa ling vadhana hulu
nyan mvang kanalan
2. ling patana sira tunḍan, savah tanpa.....lura nahaya hana ngatu
parung kunalan vvang
3. kanalan ku lura ha nira tanpa na sira prihambak sake-
hira ngapiting bra(u)ha
4. muvah janana lungha tanpa mit patahun tan patahun kanalan
- b* 1. sira nguninguni yan lungha rabi tanpa desa sira muva sang
kunang yanana sira lu
2. ngha tigel gave lurah humansung tajenana rara salirna gave
lurah
3. kanalan sira, muvah yanana, sira latuh skul paka asujo ta sira
satahun ring ngadoh
4. sira muliha, ana sira lungha karung ta hu kira sadita sira soteh

CX

THE COPPER-PLATE OF MANTYASIH III

This copper-plate was obtained "from Li Djok Ban, Ngadirĕja, Kĕdu", but further details regarding this plate are not known. There is however no doubt that it is a shorter version of the plates of Mantyasih I (Kĕdu), 829 Śaka (no. LXX above). A comparison of these two charters will indicate that the present record has interchanged a few words at the beginning of plate *b*, omitted a few words after *b* 9 and missed the lengthy imprecatory formula of inscription no. LXX. Certain new words have also been introduced in pl. *b* 12. Otherwise, the whole inscription tallies word for word. The reason is not easy to find out, but it seems that the present draft, particularly the portion relating to imprecatory formula, was not approved by the king or his officers and a new edict had to be promulgated.

A comparison of the two records also indicates that there are some faulty readings in the text.

TEXT

- a* 1. naiḥ mas su 5 vḍihan rangga yu l rakryān anakvi nyaḥ vraiyān
vinaiḥ mas su 4 kain vlah l, juru i ayam tēas rua miramiraḥ pu
rayung vanua i miramiraḥ vatak tēas, mangra
2. ngkappi halaran pu dhanada vanua i paramuan sima ayam tēib,
juru makudur rua patalēsan pu viryya vanua i vadung, poḥ vatak
pangku doḥ mangrangkappi vacaha pu danta

3. vanua i katguban vatak hamēas kapua vinaiḥ mas mā 4 vḍihan rangga yu l sovang sovang || ayam tēas lumaku manusuk pu vrayan vanua i paṇḍamuan sima va
4. dihati, i makudur sang varingin vanua i sumangka vatak kalu varak i tiruan pavatrungan vanua i kavikuan ing vḍi taḍahaji pu il, juru vaduā rarai i pāta
5. pan pu kumla vanua i sumangka vatak tangkil putih kapua vinaiḥ mas mā 4 vḍihan rangga yu l sovang sovang || sang juru i patapan, mataṇḍa pu tema, juru ning lampuran ra
6. kai pipil juru ning kalula sang nirmala, juru ning mangḍakat sang manorava vinaiḥ pirak ḍha (?) l, kinabaihanira, patiḥ rikang kāla kayu mvuban rakai aiṇḍo rama ni kapur su
7. kun si gambhira rama ni ḍuḍu airbarangan si daha rama ni surasti vahuta pētir si dravida rama ni lagbava paṇḍakyan si tajik rama ni gilirana kapua vinaiḥ mas mā 4 vḍihan ra
8. ngga yu l sovang sovang, vahuta lampuran si sañjaya ramani pavaka, paṇḍakyan si taṇḍa rama ni nara, kapua vinaiḥ pirak ma || vḍihan rangga yu l sovang sovang || parujar
9. ni patiḥ kayumvungan si harus rama ni kuḍu, parujar ni patiḥ sukun si vatu rama ni viryyan parujar airbarangan si viśala kapua vinaiḥ pirak mā 5 vḍihan rangga yu l sovang
10. sovang || kalima i pētir si pujut rama ni nakula juru si jana rama ni śuddha, juru i ḍaṇḍakyan si mandon rama ni sonde samval si pingul rama ni madhava kapua vinaiḥ
11. pirak mā 4 vḍihan rangga yu l sovang sovang || rāma i tpi siring rikang kāla i muṇḍuan gusti si guvi rama ni krami, i haji huma gusti si hivā, i tulang bair gusti si palarasan ra
12. ma ni bahu, i varingin gusti ri varingin rama ni dangēn, i kayu asam gusti si vujil rama ni grak, i pragaluḥ gusti si mni rama ni bhasita, samval rama ni saḍa, i vunut vinkas
13. pu mamvang rama ni dhanañjaya, i tiruan vinkas si lbur rama ni sukik (?) ri air hulu si kidut rama ni karṇa, i sulang kuning vinkas si kuḍa rama ni ḍivi, i langka tañjung vinkas si sahing rama ni

14. tamuy, i samalagi vinkas si tarā, i vungkal tajam vinkas si antara rama ni juvē, i hampran kalima si ina rama ni bānā, i kaśugihan vinkas si hayu, i puhun
- b 1. vinkas si pavā rama ni sumingkar, i pruk tuha vinkas si ngayuh rama ni sangkan, i vuatan vinkas si tirip rama ni lreka (or : loka), i pamaṇḍyan vinkas si siva rama ni vipula, i tpu
2. san vinkas si aja rama ni kvyēn, i turayun i sor vinkas si guta, i ruhur vinkas si vahi, i kalaṇḍingan vinkas si banua, i kḍu kalima si dharmi, ikā ta kabaiḥ ka
3. pua vinaiḥ pasēk pasēt kayānurūpa ikanang vanua makēng vinaiḥ pirak mā 2 vḍihan rangga yu l sovang, ikanang vanua maḍmit vinaiḥ pirak mā 2 sovang sovang ||
4. || vinu si majangut, matapukan si barubuh, juru paḍahi si nañja, magaṇḍing si krēsṇi rāvaṇahasta si mandal, kapua vinaiḥ vḍihan hlai l pirak mā 8 sovang sovang || mangla
5. si kirāta rama ni bhasita, muang si butēr, mabungva si busū rama ni garagasiḥ muang si rubih kapua vinaiḥ pirak mā 2 sovang || pisora ning anugraha rikang kāla patiḥ
6. mantyāsih sang krēsṇa rama ni ananta, muang soara ning rāma i mantyasih kabaiḥ pu kolā rama ni di , pu puñjēng rāma nī bahad pu kārā rama ni labdha, pu tērō rama ni bisis, pu
7. kēcih rama ni snī, pu mandadi, rama ni vacitā pu bikray rama ni baruṇa || saprakāra ning saji sang makudur ing maṇḍala inenas pāmasanya su 2 mā 2 ku 3 || i sampuni ma
8. vaiḥ pasēk pasēk manadaḥ sang vahuta hyang kudur muang vadvā rakryān sang pinakapangurang muang patiḥ vahuta rāma i tpi siring kabaiḥ || lvir ning tinaḍaḥ haḍangan vōk ki
9. dang vḍus, ginavai samenaka, muang saprakāra ni(ng) harang harang || i sampun ing manadaḥ mangḍiri sang makudur lumkas manapate mamatingakan hantriṇi manavurakan havu, manētē
10. t hayam i harapan vadvā rakryān muang patiḥ vahuta rāma i tpi siring, umuvaḥ ya i ronya || nahan cihnan yan sampun mapagēḥ ikanang vanua i mantyasih muang

11. ikanan vanua i kuning kagunturan inanugrahākan rikanang patih mantyasih sima kapatihara, yāpuan hana umulahula ya dlāha ning dlāha pañcamahāpāta
12. ka pangguhanya, pāpa ni mati brahmaṇa vihikan mangaji 108 pāpa ning mamati lamvukanyā 108 pāpa ni gurudrohaka, pāpa ni brūṇaghna, mangkana pāpa tmū ni
13. kanang vang umulahulaḥ ika i sīma, matangya kayatnāntā soni-
nikai prasasti ya mānyat svasthā ॥ O ॥

CXI

THE SMALL PILLAR OF CAṆḍI BONGKOL

According to Hoepermans, as quoted by Verbeek in his *Oudheden*, pp. 136, 150, this small pillar was obtained from Caṇḍi Bongkol lying in the division of Tēmanggung in the residency of Kēdu. It was brought to the Resident's house at Magelang and is now preserved in the Museum at Jakarta (*Notulen*, 1890, pp. 11, 63 and 76) under no. D. 83. An impression of this inscription is perhaps referred to in the *Notulen* for 1869 Bijl. N and *Notulen* 1876 Bijl. II no. 13; where it has been stated to be an inscription from Muntung (?). It now constitutes no. 326 in the *Oudh. Bur.*

The inscription has been transcribed in *OJO* no. CIX. It refers to "dasama rake", by which I understand the tenth (Skt. *dasama* = tenth), rake who made certain gifts. If we recall that in the Copper-plates of Mantyasih I, 907 A.D., we get the list of nine *rakas* as ruling monarchs, the tenth *raka*, from this point of view, would be king Dakṣa. As *rake* and *rakryān* titles have been found on many occasions to be interchangeable terms, it is not certain if king Dakṣa has really been intended.

TEXT

paki huṃ jaḥ dasama rake mavveh ring alih tinghal.

CXII

INSCRIPTION OF UNKNOWN IDENTITY

Regarding this inscription, *OJO*, under no. CX has observed as follows: "A transcription, of which all particulars are lacking, so that it is not even known whether it is one of a stone or copper-plate". Below is given the text of this inscription as given in the *OJO* referred to above. The text is the concluding portion of an inscription and records the familiar curse formula.

The last few lines from 1—4 seem to record partly the boundary line of a freehold and should have therefore been in the beginning of the inscription.

TEXT

- 1.
2. ning mong, patuk ning ulā pan de ning danava, yan
pareng tgal sambēṅning glap ring pamungvan panganēn
3. sēmpaṅning rākṣasa, yan pa alapēn dening dalēmer,
sanghapēn ing vuhaya, viṭtēn dening vvil, tuvviran, rēbu
4. ivakagōṅg, umunggu ya ri asthānanya, sarvva rogamañ-
caya, arah ta kita kamung hyang kusika, gargga, metri, kurusya,
pātañja
5. lor kidul, kulvan, vetan, bvangakna ring ākaśa, salambi-
takēn i sang hyang kabeh, timākēn ring mahāsamūdra, ka
6. davahan, lak pṛthivī, upadrava ya ring deva
ra braṣṭa tēn dening pītara, muliha ring naraka tibākna
ring maha

7. kavaḥ tambragomukha, klan dening yama(ba)la, pupuhēn
dening kingkara, ping pi(ng) tu tayananimban pāpa taya
sangśāra
8. sarūpa ning lara pangguhēnya,
- 1.
3. jur mangalor pagēr vetan 5 sēkēr muvaḥ ing
lakman pagēr
4. sumira pinggiring lvaḥ pagēr jur mangidul ing
biku(an)

APPENDIX A

Register of personal names, official and cognate titles,
divine or supernatural beings, etc.

Abbreviations :

- A=Animal names ;
G=God, Divine beings or things ;
P=Person ;
Pr.=Prince ;
Q=Queen ;
S=Seer, Supernatural beings ;
T=Title of officers or classified people.

The first number indicates the no. of the inscription, the second the plate number and the third the number of the line. Where only two numbers have been mentioned, the first one indicates the number of the inscription and the second one the number of the line in recto, verso or margin, as the case may be. Doubtful words, whose category cannot be fruitfully determined, have been left as they are. In cases where letters of a nomenclature are distributed in two lines, the abbreviations refer to the first line.

It may also be noted that where the same inscription exists in two copies, notice has usually been taken of the better preserved one. This is particularly true of the undated inscriptions, which were added to the *Corpus* at the last moment.

A

- Abahun, t (106.1a)
Abañol, t (12.6a.1.)
Abhayagiri, (6.A.7)
Abhi, p. (105.a)
Abi, p. (90.2)
Acung, p (40.A.7 ; 42.1a.9 ; 49.a 4 ; 52.a 11 ; 77.3)
Ādeśāstrin, t (5.4)
Adigama, p (86.I.15)
Adik, p (86.I.16)
Ādikā, p (37.2)
Āditya, G (12.9a.4 ; 46.3 ; 64.IIIb.7 ; 86.III.20)
Aḍo, p. (84.3)
Adu, p (31.IIa)
Aḍuti, p (37.10)
Agale, t (31.IIa)
Agam, p (14.16)
Agasti (see Agastya, Kalasaja, Kumbhayoni), s (96.22)
Agastya, s (4.4 ; 12.8a.4 ; 22.Xa.4 ; 97)
Agni, g (22.XIa.6)
Agra, p (40.5 ; 41.b.6 ; 49.a 3 ; 64.II.1)
Agrapiṇḍa, p (40.A.7 ; 49.a 4 ; 52.a 11)
Agul, p (38.b.4)
Agya, p (45)
Abuler, t (31.IIa)
Airāvata, a (1c.2)
Air haji (see also : er haji, air hajo), t (12.3b.3 ; 64.I.4 ; 65.B.4 ; 70.A.8 ; 71.18 ; 72.8 ; 84.11 ; 96.13 ; 106.2b)
Air hajo, t (64.II.10)
Aja, p (70.A.25 ; 87.19)
Aji, p (64.IIIa.6)
Ajitā, p (87.22)
Akalambi haji (see : maka°), t (75.21)
Akṣara, p (19.45)
Aku, p (16.10 ; 40.A.5 ; 48.3 ; 49.a 25 ; 2.a 8)
Akudur (see Kudur, makudur), t (41.a 3 ; 98.8)
Akurug, t (97)
Alas galu (62.17)
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Amitābha, g (6.2)
Amkan, t (84.7)
Amrati (°ti, °rāti), t (96.33)
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Ananga, g (10.21)
Anangguṅg, p. (22.IIA.4)
Ananta, g. (22.Xb.1 ; 96.25)
Ananta, p. (49.a.11 ; 50.9 ; 61.3 ; 70.A.4 ; 90.15)
Anapuka, t (12.6a.1)
Anārgha, p. (22.IIb.3)
Anavarjita Jñāneśvara, p. (9.8)
Andag, p. (9.9)
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Angada, p. (21.6)
Anggān, p. (58.2a.4)
Anggēhan, t (95.11 ; 96.5 ; 98.6)
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 Aran Viṇu, p. (98.4)
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 Asampañjang, t. (52.a.14)
 Asangā śiva astra, p. (64.I.8)
 Asiki, p. (80.5)
 Aṣṭalokapāla, g. (12.9a.2)
 Asti, p. (80.15)
 Astira, p. (42.2.5)
 Astuti, p. (42.2.1)
 Asura (asurā), s. (22.Xa.5 ; 84.26 ; 96.24)
 Asurā, s. (46.5)
 Atag, p. (64.II.12)
 Atamān, t. (84.19)
 Ataṇḍa, t. (84.3)
 Atapukan, t. (12.6a.1 ; 86.III.6)
 Atari, t. (80.8)
 Ati, p. (42.2.9)
 Atuahi, p. (56.8)
 Atuha, t. (22.IIa.3)
 Avaju (see : °juh), t. (92.3)
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 Āyām Tēhas, t. (80.10)
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B

Babi, P. (64.I.10)
 Babru, p. (88.1)
 Bābru, p. (90.1)
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 Bagal, p. (84.2)
 Baha, p. (10.22)
 Bahā, p. (27.4)
 Bahas, p. (80.16)
 Bahu, p. (64.II.16 ; 74.1)
 Bāhu, p. (70.A.21)
 Bāhubajra (see Dakṣa bāhubajrapratipakṣakṣaya), pr. (12.10a.2)
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 Baiśakha, p. (64.II.10)
 Bajra, p. (52.b.2 ; 80.2 ; 90.6)
 Bakabangyan, p. (56.14)
 Bala, p. (80.35)
 Balā, p. (96.9)
 Baladeva, p. (87.23)
 Baladi, p. (72.2)
 Balahāra, p. (43 ; 44 ; 45)
 Balam, p. (86.III.3)
 Balan, p. (84.14)
 Balandung, p. (86.I.9)
 Baliku, p. (90.4)
 Balikuḥ, p. (86.II.6)
 Balilu, p. (86.III.8)
 Balitung (see variants below), k. (61.7 ; 63 ; 67.7a.4 ; 70.A.1 ; 80.25)

Balitung śrī dharmmodaya mahāsambhu, k. (65.A.1 ; 66.Ib.2 ; 70.Ia.4)
 Balitung śrī iśvara keśavasamarottungga, k. (75.4)
 Balitung Utunggadeva, k. (59.18)
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 Baloga, p. (31.1a)
 Balu, p. (96.12)
 Balubaluḥ, p. (56.6)
 Balubu, p. (16.20 ; 64.II.16)
 Balupyak, p. (84.10)
 Balusuk, p. (105.a)
 Balyah, p. (64.IIIa.1)
 Balyang, p. (98)
 Bāma, p. (86.II.18)
 Bamaṇa, p. (86.II.9)
 Bāmadeva, p. (88.7)
 Bamvuna, p. (106.1b)
 Bami, p. (42.2.2)
 Bamu, p. (10.12)
 Bānā, p. (70.A.23)
 Banaka (6A.11)
 Bañak Kañcing, p. (22.IIa.3)
 Bañak trang, p. (22.IIa.3)
 Banaspati, s. (12.10b.3 ; 104.a.10)
 Banavi, p. (81.2)
 Banda, p. (14.16 ; 49.a9)
 Bandeng, p. (64.IIIa.6)
 Bandhya, p. (104a.5)
 Baṇḍi, p. (84.14)
 Bañjua, p. (86.III.11)
 Baṅgalaḥ, p. (56.13)
 Baṅ, p. (64.IIIa.1)
 Baṅklè, p. (42.2.9)
 Bansair, t. (58.2a.4)
 Bantai, p. (38.c1 ; 45)
 Bantin, p. (72.3)
 Banua, p. (70.A.24)
 Banyāga, p. (38.c.1)
 Banyāga bantal (see also : Banyāga vantat, Banyāgā, bantal), t. (93.A.8)
 Banyāgā bantal, t. (84)
 Banyāgang, p. (19.44)
 Banyāga Vantal, t. (61.7)
 Baprakṣvara (see also : vapra°), g. (12.8 b.2 ; 46.4 ; 84.24 ; 104.b.3)
 Bari, p. (86.II.13)
 Barmmi, p. (62.11)
 Barubuh, p. (64.II.7 ; 70.A.25 ; 86.III.3)
 Baruṇa (see also : Va°), g. (22.Xa.6 ; 24.12 ; 46.4 ; 84.25 ; 97 ; 104.b.4)
 Baruṇa, p. (9.7 ; 68.13)
 Basa, p. (9.4 ; 42.2.5 ; 61.3)
 Basanta, p. (72.1 ; 87.20)
 Basang, p. (16.22)
 Bāsava (see also : Bāś°, Vā°, Bāsapava), g. (84.25 ; 104.b.4)
 Bāśava, g. (97)
 Bāsapava, g. (46.5)
 Basini, p. (80.34)
 Basitā, p. (87.22)
 Baśri, p. (86.II.11)
 Baśu, p. (86.II.16)
 Basu, p. (62.21 ; 61.3 ; 64.I.11)
 Basundharā, g. (104a.6)
 Basundhari, g. (104a.6)
 Batu Kaṇḍut, p. (31.IIa)
 Bay, p. (63.14)
 Bayal, p. (81.4)
 Bayatū, p. (61.3 ; 86.II.11)
 Bayi, p. (105.a)
 Be, p. (64.IIIb.11)
 Bērēték, p. (61.1)
 Beṣṇa, p. (90.16)
 Bha, p. (54.2)
 Bhadra, p. (16.9 ; 64.II.11 ; 90.14 ; 94.A.11)
 Bhagavanta, t. (37.9 ; 68.3 ; 103.11 ; 102.7)
 Bhāgya, p. (40.b.6)
 Bhairava, p. (96.7)
 Bhaiśākha, p. (64.II.14)
 Bhaitā, p. (42.Ia.8)
 Bhaṇḍa, p. (72.2 ; 96.7)
 Bhaṇḍi, p. (9.2)
 Bhanu, p. (16.15)
 Bharata, p. (40.b5 ; 56.10 ; 63.B.1)
 Bhāratī, p. (56.4)
 Bhāryyā Revatēp, p. (40.b3)
 Bhasita, p. (70.A.21)

- Bhāṣitā, p. (70.B.1)
 Bhāskara, p. (81.1)
 Bhāṣvara, (see also : Kutak), p. (60.1a.4 ; 65.A.3)
 (Classify Buddha, Brahma, Haricandana etc. from there)
 Bhaṭāra, g. (12.8b.2 ; 19.40 ; 22.4b.5 ; 37.3 ; 42.1a.3 ; 51 ; 52.a7 ; 57.18 ; 61.7 ; 64.1.4 ; 68.8 ; 70.A.6 ; 72.10 ; 84.8 ; 86.III.17 ; 87.4 ; 88.4 ; 96.8 ; 100.3 ; 104.a.7 ; 105.a)
 Bhaṭāra Kumāra, g. (100.3)
 Bhaṭārī, g. (22.IVb.5 ; 64.1.4 ; 82.15 ; 87.9)
 Bhaṭṭa, p. (52.b2)
 Bhavita, p. (86.III.3 ; 105.a)
 Bhoga, p. (87.21)
 Bhṛtkumāra, (see also : Mañjuśrī etc.), g. (6.19)
 Bhuktī, p. (86.III.5)
 Bhūmi, p. (81.5)
 Bhūmi, (see : Bhūmijaya), p. (46.2)
 Bhūmijaya, p. (46.2)
 Bhuta (see below), s. (97)
 Bhūta, s. (22.Xb.2 ; 46.4 ; 84.25 ; 96.26 ; 104.a.10)
 Bhūteśa, g. (3.8)
 Bhūtī, p. (88.3)
 Bhuvaneśvara Viṣṇusakalātmaka Digvijaya-parākramottunggadeva (see also : Lokapāla), k. (22.1b.3)
 Biddhi, p. (64.IIIb.3)
 Bikrama, p. (44)
 Bikṛma, p. (86.II.5)
 Bilu, p. (38.b.3)
 Bilut, p. (86.II.13)
 Bimala, p. (58.2a.1)
 Bingah, p. (95.7)
 Binēkas (see also : Bink°, vin°), t. (80.18)
 Bining, p. (86.II.19)
 Binkas, t. (80.17)
 Bingung, p. (64.II.14)
 Biredis, p. (64.IIIa.2)
 Bisama, p. (86.III.8)
 Bisāñja, p. (80.10)
 Bisār, p. (74.1)
 Bisusul, p. (58.2a.3)
 Bkyah, p. (86.II.9)
 Blondo, p. (64.II.16)
 Bluñuh, p. (24.1)
 Blyah, p. (86.III.2)
 Bngal, p. (61.1 ; 64.II.16 ; 65.B2)
 Bo, p. (105.a)
 Bobo, p. (46.7)
 Bobol, p. (105.a)
 Poddha, (see also : Buddha), g. (22.IIIB.4)
 Boddhi, p. (96.18)
 Bolotong, p. (61.3)
 Brada, p. (80.12)
 Brahā, p. (26.9)
 Brahmā, g. (6.15 ; 22.IVb.6 ; 37.6 ; 46.4 ; 49.a.7 ; 50.4 ; 61.3 ; 64.IIIa.9 ; 72.7 ; 84.24 ; 86.III.14 ; 104.a.4 ; 105.a)
 Brahmā, p. (45 ; 68.5)
 Brahmāsakti, p. (64.I.7)
 Brat, p. (84.3)
 Brati, p. (40.b2)
 Brit, p. (64.II.14)
 Brkut, p. (105.6)
 Btaḥ, p. (86.III.3)
 Buangēn, p. (80.11)
 Buara, (80.21)
 Buat, p. (61.3)
 Buatoḥ, p. (61.3)
 Buddha, (see also : Boddha), g. (80.4)
 Buddha, p. (40.b3 ; 61.3 ; 94.B.5)
 Buddha-Dharma-Saṃgha (6.14)
 Buddhi, p. (86.II.13)
 Bukang, p. (64.II.13)
 Bukat, p. (86.II.8)
 Bukit, p. (31.1a)
 Bulaḥ, p. (44)
 Bulakan, p. (94.A.10)
 Bule, t. (11.2b.1)
 Bulibak, p. (80.28)
 Bulu, p. (105.a)
 Buñcang haji, t. (31.IIa)
 Bunil, p. (49.a5 ; 52.a14)
 Bunin, p. (94.A.8)

- Buntut, p. (96.4)
 Buntil, p. (56.13)
 Bunu, p. (45)
 Bur, p. (68.14)
 Burahan, t. (84.14)
 Burkulū, p. (56.B.8)
 Buru, p. (86.II.17)
 Burutu, p. (49.a11)
 Busū, p. (70.B.1)
 Busut, p. (87.24)
 Butē, p. (72.3)
 Butēng, p. (87.22)
 Butir, p. (70.B.1)
 Butuhan, p. (56.14)
 Buvi, p. (10.11)
 Buyut, t. (12.7a.1 ; 22.IIA.4 ; 31.1a)
 Bva'u Sanggrāmādhurandhara (see also : Sanggrāma°), p. (64.I.8)
 Byuha, p. (90.4)
 C
 Ca, p. (80.35)
 Cabur, p. (86.II.11)
 Caca, p. (87.18 ; 96.12)
 Cadar, t. (106.2b)
 Cakēr, p. (86.II.6)
 Caki, p. (90.4)
 Cakra, p. (42.1a.2 ; 60.1a.5 ; 64.I.11 ; 65.A.3 ; 70.A.12 ; 86.I.8 ; 88.6 ; 96.5)
 Cala, p. (74.2)
 Caluvak, p. (22.IX.b.6)
 Camma, p. (64.IIIa.3)
 Campa, p. (73)
 Cañcu makuṭa, pr. (12.2b.2)
 Cañcu Manggala, pr. (12.2b.2)
 Candra, (see also : Śaṣi), g. (12.9a.4 ; 46.3 ; 64.III.b.7 ; 86.III.20)
 Candra, p. (52.b.10 ; 86.II.14)
 Candrakumāra, p. (9.12)
 Gangcangan, p. (22.IXb.1)
 Gangkak, p. (86.II.19)
 Gangke, p. (22.IXb.6)
 Gangkir, p. (22.IXb.2)
 Canglu asintuk, p. (50.7)
 Canitā, p. (106.1a)
 Capah, p. (49.a13)
 Cara, p. (40.a.17 ; 61.3)
 Cara vurak, p. (80.31)
 Carik, p. (40.b.6)
 Caṭā, p. (52.a.12)
 Catu, p. (64.IIIa.20)
 Catura, p. (38.A.1 ; 40.a.3 ; 41.a.1 ; 49.a.1 ; 50.1 ; 52.a.3)
 Catha, p. (42.2.4)
 Cintyā, p. (61.3)
 Citā, p. (38.c.2)
 Citralekha (see also : °likhitapatra, with variants), t. (24.2 ; 42.1a.10 ; 52.b.13 ; 56.12 ; 61.7 ; 64.I.16 ; 68.15 ; 74.6 ; 80.37 ; 88.12 ; 90.6 ; 98.11 ; 106.1a)
 Citrālekha (see above), t. (70.B.23 ; 96.6)
 Citralikhita, t. (102.14)
 Citralikhitaṭra (see above), t. (92.2)
 Cmar, (92.1)
 Coda, p. (38.b.3)
 Cṛñcang, p. (80.17)
 Cual, p. (74.1)
 Cumban, p. (105.a)
 D
 Daḍang, t. (11.16)
 Dadhi, p. (87.23)
 Dagū, p. (86.III.2)
 Daha, p. (70.A.17)
 Daha, p. (86.III.1)
 Dahan, p. (61.3)
 Dahana, p. (9.10)
 Dahara, p. (9.6)
 Daḥeng, p. (72.2)
 Dai, p. (65.B.2)
 Daimoh, p. (64.II.18)
 Daisi, p. (43)
 Daivoh, p. (105.a)
 Daki, p. (106.1a)
 Daki, p. (64.IIIa.1)
 Dakṣa bāhubajrapratipakṣakṣaya, (See variants below) Fr & K (64.I.7 ; 88.2)
 Dakṣa bāhubajraprahi°, (65.A.2)

- Dakṣantama bāhubajra pratipakṣākṣaya, pr. (78.1a.5)
 Dakṣo(t)tama, pr. (12.3a.1)
 Dakṣottama vajrabāhupratipakṣākṣaya, pr. (75.4)
 Dakut, p. (106.1a)
 Dālang (?), t. (98)
 Dalihan, p. (38.C4 ; 86.III.2)
 Dalinan, t. (16.7 ; 17.7 ; 26.8 ; 27.5 ; 40.a7 ; 49.a4 ; 52.a.11 ; 70.A.11 ; 86.I.9 ; 87.13)
 Daluk, t. (62.13 ; 64.II.6)
 Dalung, p. (105.a)
 Dalyāntan, (106.1b)
 Dāma, p. (7.4)
 Dampi, p. (78.1b.1)
 Dampit (*See* Dapit, Dangpit, Dhapit), p. (54.7)
 Damo, p. (16.15)
 Dampulan, t. (12.4a.4 ; 96.15)
 Dampunta (*see* Dapunta), t. (78.1b.1)
 Daṇa, t. (37.8)
 Dana, p. (105.a)
 Dānada, (*see* Dha°, Dhā°), p. (80.9)
 Dānahaṣa, p. (22.XA.1)
 Dāna hutang, p. (22.1 X b.3)
 Danava, s. (112.2)
 Dānava, s. (12.11a.1)
 Daṇḍa, t. (37.2)
 Dancs, p. (105.a)
 Dayā, p. (105.a)
 Daṇḍamara, p. (16.23)
 Dang, t. (11.11 ; 16.11 ; 56.8 ; 83 ; 102.7 ; 107.A.2 ; 107.B.2)
 Dang, ācāryya, t. (88.3 ; 90.16 ; 100.12)
 Dang Āryya, t. (96.6)
 Danghuan, p. (105.a)
 Dang hyang guru, t. (15.2 ; 83)
 Dani, p. (38.c3)
 Dangpit, p. (62.9)
 Danta, p. (80.2)
 Daṇu, p. (74.5 ; 75.21)
 Daṇu, p. (105.a)
 Daṇunve, p. (64.II.2)
 Dapit, p. (60.1a.6 ; 64.I.11 ; 65.A.3 ; 70.A.12 ; 74.3 ; 80.7 ; 86.I.7 ; 87.16)
 Dapu, t. (96.7)
 Dapu hyang, t. (56.4 ; 67.1b.2 ; 84.12)
 Dapunta (*see* dampunta), t. (9.10 ; 11.12 ; 21.6 ; 37.8 ; 56.3 ; 58.B.2 ; 64.I.6 ; 67.1b.1 ; 68.12 ; 75.16 ; 87.14 ; 96.33 ; 98.6 ; 100.13 ; 102.14 ; 103.8)
 Darā, p. (86.III.4)
 Dasagar, p. (62.18)
 Datar, p. (16.28 ; 87.24)
 Datang, p. (86.III.3)
 Dati, p. (54.2)
 Datti, p. (86.III.2)
 Dava, p. (42.2.9 ; 80.13)
 Daval, p. (65.B.1)
 Davan, p. (9.3)
 Davir, p. (46.8)
 Dayang, p. (64.II.13)
 Dayana, p. (42.2.2 ; 64.IIIa.1)
 Dēdēlan (*see* : Didēlan, udalan), t. (87.15)
 Dederan, p. (96.17)
 Dedu, p. (98.11)
 Demoh, p. (64.II.13)
 Dēmpāṅkara (*see* Dipāṅkara), p. (40.a6)
 Dēṇḍa, t. (58.2a.5)
 Dēngēn, s. (12.10b.3)
 Deśi, p. (72.5)
 Detya (Daitya), S. (12.11a.1)
 Deva, p. (62.20 ; 86.II.4 & 11 ; 88.1)
 Deva, g. (86.III.18)
 Devakarmma, t. (32)
 Devaputra, g. (46.5 ; 84.26 ; 104.b.4)
 Devarākṣasa, s. (12.10b.3)
 Devasiṃha, k. (4.1)
 Devata (deified king), (89.4 ; 89.b.7)
 Devata (*see* 'tā, Bhaṭāra) g. (65.A.2 ; 96.24 ; 97)
 Devatā, g. (53.3)
 Devīndra, k. (55.2)
 Dhana, p. (87.24)
 Dhana, p. (105.a)
 Dhanada (*see* Dhān°, Dānada), p. (70.A.13)
 Dhānada, p. (74.4)
 Dhanadi, p. (90.2)
 Dhanam, p. (40.b3)
 Dhananīja, p. (70.A.22)

- Dhaniti, p. (64.II.5)
 Dhanū, p. (61.3)
 Dhanuka, p. (86.I.9 ; 98.7)
 Dhapit, p. (72.11)
 Dhara, p. (10.5 ; 80.15)
 Dharani, p. (105.a)
 Dharava, p. (94.B.6)
 Dharma, p. (10.10 ; 73)
 Dharmma, p. (52.a14 ; 64.I.13 ; 64.II.15 ; 70.A.24)
 Dharmmaśakti, p. (22.IB.5)
 Dharmmasinta, t. (21.10 ; 64.II.2)
 Dharmmatuṅgadeva, k. (6a.13)
 Dharmmodaya (*see* below), pr. (67.7a.3)
 Dharmmodāya mahāsama, k. (79.4)
 Dharmmodaya mahāśambhu (*see* variants), K. (12.10a.2 ; 70.A.1)
 Dharmmodaya mahāśambu, K. (72.2)
 Dharmmodaya mahāśambhu, K. (60.1a.2)
 Dharmmodaya mahāśambhū, K. (71.6)
 Dhasa, P. (16.22)
 Dhepu, p. (63.I.11)
 Dhetā, P. (61.3)
 Dhidhi, p. (70.A.22)
 Dhiman, p. (31.1a)
 Dhipa, p. (67.1b.2)
 Dhiti, p. (42.2.2)
 Dhna, p. (27.6)
 Dhnang, p. (26.9)
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APPENDIX B

Register of Geographical, Ethnic, Archaeological,
Scriptural terms etc.

Abbreviations :

- B=Book, sacred text
 C=Classified people
 E=Ethnic group
 L=Locality
 Mt=Mountain
 m=materials, objects
 Ph=Philosophical terms
 Pr=Professional people
 R=River
 Re=Religion, religious orders or status
 S=Sanctuary, temple, foundation, etc.

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 Simhala, 1 (VIa.7) Susuḥhan mūla, 1 (80.19)
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 Siṇḍingan, 1 (64.IIIb.2) Susukan sima, s (105.a)
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 Singhā, 1 (12.5b.4) Susu-Kulumpang (*see* Kulumpang), s
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 Tamving, 1 (105.a)
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 Tarijan, 1 (87.21)
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 Tgang rāt, 1 (88.11)
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 Tguk, 1 (89.b.7)
 Tbang, 1 (10.9)
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 Tiga vangi, 1 (60.b.5)
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 Timbum vai, 1 (73)
 Tinavuhan, 1 (44)
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 Tla molih, 1 (80.17)
 Tlang, 1 (65.A.4)
 Tla tla, 1 (56.14)
 Tlung sugih, 1 (46.6)
 Tpusan, 1 (70.A.24)
 Trab, 1 (47.2)
 Trihaji, 1 (10.18)
 Trirava, 1 (80.29)
 Tritpussan, 1 (13.3)
 Trivuah, 1 (102.4)
 Tugaran, 1 (96.10)
 Tugu, 1 (80.16)
 Tukir, 1 (46.7)
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 Tunggalangan, 1 (64.IIIb.2)
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U

- Uñjalan, 1 (84.3)
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 Vadibati, (80.8)
 Vadung Poh, 1 (70.A.14)
 Vagai, 1 (22.IXb.2)
 Vaharu, 1 (12.2a.1 ; 31.1a ; 40.b.4 ; 84.11 ; 96.6)
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 Vaisya, c (*see* also Vēsya), (22.Xb.5 ; 31.1b)
 Vajang, (91.5)
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 Vakung, 1 (65.A.12)
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 Varangvarang, (65.A.12)
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 Varingin, 1 (10.3 ; 14.16 ; 70.A.21)
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 Vatu varak, 1 (87.22)
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 Veda, B (3.9 ; 4.6)
 Vēngkal, 1 (86.III.8)
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 Versya (*see* Vaisya, Vēsya), c (59.12)
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 Vintang mas, 1 (88.3)
 Vintang prasāda, 1 (107.A.11 ; 107.B.11)
 Vintri, 1 (46.2)
 Vipra, c (4.25 ; 6.6)
 Vka (40.a.3 ; 41.a.1 ; 75.11 ; 94.b.6)
 Vkas, (64.II.11)
 Vra, 1 (86.II.18)
 Vrigvrik, (61.3)
 Vrikvrik, 1 (98.10)
 Vru, 1 (86.I.3 ; 94.A.7)
 Vualu, 1 (45)
 Vuara, s (*see* vihāra) (36.2 ; 72.5)
 Vuat, 1 (46.8)
 Vuatanimmas (*see* °tanmas), 1 (80.32)
 Vuatan mas (*see* °tanimas), 1 (52.b.5)
 Vuatan sugih, 1 (64.I.2)
 Vuatan tija, 1 (46.3)
 Vuatan Yai, 1 (64.II.8)
 Vuattan, 1 (14.21 ; 80.1)
 Vuattan śri, 1 (80.7)
 Vuga, 1 (9.4 ; 85 ; 86.II.2)

Vugang, 1 (74.6)	Vunmadis, 1 (46.8)
Vukajana, 1 (72.3)	Vunta, 1 (14.24)
Vukavatu, 1 (7.2)	Vunuk, 1 (14.19)
Vukiran, 1 (25.10)	Vunut, 1 (70.A.3 ; 71.12)
Vukulan, 1 (94.II.5)	Vurakung, 1 (73 ; 74.4)
Vula, 1 (94.A.9)	Vuratlu, 1 (72.1)
Vulakan, (65.I.2)	Vurudu kidul, 1 (90.2)
Vulakan, 1 (94.A.2)	Vurudu lor, 1 (90.2)
Vulung, 1 (86.III.9)	Vurungkud, 1 (22.IXb.4)
Vulung Katak, 1 (24.6 ; 87.17)	Vuru panggung, 1 (74.6)
Vungavunga, 1 (96.16)	Vurut, 1 (70.A.21)
Vungkal, (Sang Hyang) s (104.b.15)	Vurutunggal, (64.II.3)
Vungkal raya, 1 (56.13 ; 84.8)	Vuru tunggal, 1 (81.4)
Vungkal sima, s (105.a)	Vusvan, 1 (22.IIA.3)
Vungkal sima susuk, (80.24)	
Vungkal tajam, 1 (70.A.23)	
Vungkal tihang, (75.11)	
Vungkal Tpat, (69.6 ; 80.12)	
Vungkuḍu, 1 (64.II.3 ; 86.I.13)	
Vungkurul, 1 (65.A.10)	
Vungkurungan, (52.b.4)	
Vuñjang, (80.2)	

Y

Yātahi vukul, 1 (19.45)
Yati, c (4.6)
Yava, 1 (3.13)
Yoga, re (22.IIIA.2)
Yupit, 1 (38.a2 ; 41.a.2)

APPENDIX C

List of important old-javanese words
with their meanings

A

Abiyoga : Skt., Abhiyoga, speak to ; ingabiyogakēn (22.IIIA.1)
Adég : front side ; pangadégan (22.XIa.2)
Adég : foundation ; pangadégana (22.IIIB.3)
Adégi : stand by ; umadégi (31.1a)
Agēm : take in hand, receive ; inagamman (61.6)
Agra : Skt., Top knob (15.3)
Ājñān : skt. ājñā, order ; inājñān (12.8a.1)
Ākāra : skt. shape ; pākarakna (70.B.18)
Alah : acquitted ; inalahakan (73)
Alap : seize, take ; palap (70.B.15)
Alih : shift, change ; mapangalih (64.IIIa.12)
Alisyus : whirlwind (12.10.b.2)
Alivāvar : squall (12.10b.2)
Ambil : take ; amvillamvil (64.IIIa.19)
Anamanam : wickerworks ; manganamanam (12.5b.2)
Anḍēh : reduce ; inanḍēh (52.B.11)
Angso : step forward ; mangsé (12.11b.1)
Angao : receive ; inangsean (40.A.6)
Añjali : skt. añjali ; making palms join, angañjali, (22.Xa.3)
Añjamah : to make a concubine ; hañjamaha (22.VII IA.5)
Anugraha : skt. favour ; inanugrahān (68.2)
Apus : thread ; mangapus, spinning (12.5a.4)
Arah : pack up ; mangarah (72.I.13)
Ari ; cease ; māryya (46.1), umāri (58.B.2)
Arpaṇa : skt. offer ; umarpaṇākna (65.A.4)
Aso : set off ; mangaso (16.9)
Aso : presented ; (ma)ngsakan (24.1)
Asthāpaka : skt. sthāpaka ; consecratory priest (22.IVA.1)
Asuk : penetrate ; umasuk, (46.6)
Atag : call ; inatag (41.A.6)
Atak : a coin called atak ; panatakan (22.VA.3)

Atur, hatur : to give ; ingnaturan (to read : ina°) (22.VIII.B.6)
Avuk : disastrous (12.10b.4)
Ayubbāgya : willingly, with approval ; mangayubbāgya (61.1)

B

Babad : root out (weeds), babadēn
Bañubañu : spilling of water ; pabañubañu (12.6a.4)
Bēlah : smash (22.XIa.3)
Bērat : weigh ; mabrāt (63)
Bhakti : skt. respect, worship ; kabhaktiyana (63)
Biring : accompany ; biniring (22.IXa.6)
Buat : tribute ; pamuat (37.2)
Bubut : linen-work (such as bed-covers and pillows) ; mamubut (12.5a.2)
Buka : open (37.4)
Bun : dew ; kabunan (57.9)
Buñcang : bestowal of favour ; subuñcang (74)
Bungaḡ : gladness, satisfaction ; mabungaḡ (90.16)
Buru : pursuit ; burvan (22.VIII.B.2)
Bvēng : throw ; bvēngakēn (22.XIb.1), buangakan (46.10)
Byāpāra : skt. Vyāpāra ; interfere with ; pinarabyāpāra (82.8)

C

Cangcang : charge with a task ; cangcangan (22.IXa.2)
Cangring : purple-red paints ; macangring (12.5a.1)
Capuri, makacapuri : hawkers coming within citywalls (72.I.1)
Carik : tear up ; carikakēn (22.XIa.3)
Cihna : skt. cihna ; makacihna, affix the sign (63)
Cucup : sip (22.XIa.3)
Curing : wearing of footbells ; macuringa (12.6a.4)

D

Dadi : to be, transformed into ; dadya (41.A.2)
Dadi : prepare ; dinadyakan (64.IIIa.19)
Dagang : Commodity (72.I.1)
Dalēm : depth (12.10b.1)
Dalih : deem appropriate ; dinalih (90.11)
Damēl : shuttles (?) for the spinning wheel ; madamēl (12.5b.1)
Damēl : to bring into execution ; padamlakna (22.1b.6)
Daṇḍakudaṇḍa : skt. word ; all sorts of punishments.
Datang, datēng : convey, bring ; ḍinatangkalan (56.9)
Dēmak : spring upon ; dmakēn (12.10b.3)
Dēmak : gifts ; madmak (24.1)

Dharmmacinta : skt. Dharmacintā, pious inclination ; dharmmacinta (9.9)
Dik : skt. dbik, to cry sic upon ; mangdik (12.8a.2)
Dirghayusān : skt. dirghāyusmān, live long ; kadirghayusān (22.IIIA.4)
Ḍiri : to stand up ; mangḍiri (12.8a.2)
Dlāha ning dlāha : remotest future (22.VA.3)
Doh : far ; adohapartē, far and near (31.1b)
Ḍṛvya : skt. Drabya, possess ; makadṛvya (22.IIIa.3)
Duḍuk : pluck out (22.XIa.3)
Duhilat : duhilatēn, swallow one's spittle (12.4b.4)
Duhung : injure, kaduhunga (97.V.)
Dulur : accompany, dinulur (12.2b.4)
Dulur : together with, madulur (22.VA.3)
Dunung : set up, furnish ; dumunung (22.VA.5)
Duvan : hamlet (63)
Dyun : pot ; adyun, making of pots (12.5a.4)

E

Entas : ferry, umantassakna (65.A.5)

G

Gaga : arid field (62.3)
Gaḍing : ivory (22.VB.1)
Galagah : a kind of grass or reed ; magalāgah (70.B.7)
Gaṇaganā : altogether (40.A.3)
Gang : Cook ; pinakagangan (64.IIIa.19)
Ganti : rotation, change ; pagantyagantyana (70.A.4)
Gave, gavai : make, institute ; magavaya (65.A.2)
Gēlar : scattered company ; paglaran (31.1b)
Gēnēng : place firmly ; manggnangi (64.IIIa.15)
Gēnēp : full number of ; kagnap (40.A.2)
Gēsēng : burn down, scorch ; Gēsēngāna (22.XIa.6)
Gigēl : dance ; mangigēl (61.6)
Gilang : shining ; gilanggilang (22.VB.1)
Giring : To have in the retinue ; mapangiring (31.1a)
Glap : lightning.
Gula : skt. Guḍa, sugar ; manggula, making of sugar (12.5b.1)
Galang : transport cart ; magulungan (72.I.14)
Guyu : jest ; maguyuguyvan (61.6)

H

Haḍang : by chance ; kahadang (22.III.B.1)
Hajong : welfare (22.IIIA.4)
Halalang : name of a class of grass, pahalalangan (50.2)

Halang : may stop ; manghalangana (22.VIIIB.2)
 Halinggēn : at wit's end ; halingongēna (97.V.)
 Halivat : pass by ; humalivat (22.VIII.B.1)
 Hamaguta payung : opening of umbrella (12.6a.3)
 Hamēng : Leave behind ; ahamēngana (46.2)
 Hamēngana : full discomfiture (70.B.16)
 Hana : there was ; hinanākan (75.18)
 Hana : there was ; hinanakēn, allowed to be present (22.IX.a.6)
 Hana : there was, manghanākan, perform (86.17)
 Harēp : to come to the fore ; humarappa (38.D.3)
 Hasap : frankincense (61.7)
 Hasthācapala : skt. hastacapala, rashness with hands (12.4b.4)
 Hatura : to present respects ; humatura (22.IIB.5)
 Havu : ash (40.B.11)
 Havu : ash ; binavu(ha)vu, scatter like ashes i.e. spend lavishly (72.I.4)
 Hēmban : retain, bear ; pahambān (64.IIIa.16)
 Her : remain ; pangher (97.V)
 Hilang : destroy (64.IIIa.16)
 Hinga : boundary (31.1a)
 Hingan : boundary (12.2a.1)
 Hli : exchange-article ; panghli (32)
 Hulang : debt (73)
 Hurip : live, humurip (46.3)
 Hutang : debtor, ahutang (22.VIIIB.2)
 Huva : set at liberty ; anghuvākna (22.VIIIB.1)
 Hyun : to wish, appreciate ; mahyun (61.6)

I

Igēl : dancing ; inigellakan (64.III.a.20)
 Ilu : go with, accompany ; umilu (9.20)
 Inggat : run-away ; Nginggatakēn (22.VIIIB.1)
 Inum : drink (22.XIa.4)
 Irir : blow away ; kerir (46.2)

J

Japā : skt. japa, mumbling of prayer ; ajapā (22.IIIA.2)
 Jayapattra : skt. °patra, legal judgment (90.2)
 Jayaśatru : skt. defeat enemy ; kajayaśatrvān (22.IIIA.2)
 Jnu : to paint oneself ; majnu (61.6)
 Jungkēl : stumble ; kajungkēla (97.V.)

K

Kalakalā : trapping (of beasts etc.); makalakalā (12.5b.2)

Kalambi : with jacket ; makalambi (12.8a.3)
 Kamalir : jetty-shed (65.A.2)
 Kamulan : dwelling place, place of shelter (65.A.4)
 Karaṇa : skt., judicial court ; pakaraṇān (90.5)
 Kayu : tree ; kayuakna, make fence with trees (61.7)
 Kēlēm : dip, drown ; klammakna (46.1)
 Kēmit : protect, take care of ; kmitana (22.IIA.1), makmitana (63)
 Kēnan : receive ; kinannan, kinēnan (38.D.5)
 Kidul : south ; mangidulkidul, going along the southern side (12.2a.2), pangidulakna (12.11a.1)
 Kirakira : affairs, departments ; pakirakiran (22.IB.5)
 Kirim : send, kinirim (90.12)
 Klakla : cooked spices (64.IIIa.19)
 Kon : ordain, charge with ; kumonakēn (22.IB.6)
 Kon : order ; kinonkon, messenger.
 Kuliling : in a circle (61.6)
 Kungkung : ring ; mangungkunga curing, wearing of ring (and) bell (12.6a.3)

L

Lagilagi : earlier times (70.B.15)
 Laka : skt. Lākṣā, lac ; malaka (12.5a.1)
 Laku : go ; mamalaku, request (75.8)
 Lambit : fling ; salamvitakna (46.10)
 Lamlam : greedy (31.1b)
 Lanḍēp : rush through ; lanḍapēn (70.B.7)
 Langkah : step over ; manglangkahana (97.V°)
 Lavalaya : pros and cons (90.6)
 Lēbu : drown ; lēbokna (12.10b.1)
 Lēbur : destroy ; lumēbura (31.1b)
 Lēkas : hasten towards ; lumēkas (22.Xa.2)
 Lēmēh : in aversion (70.B.15)
 Lēpēt : miss, fail to satisfy ; manglēpētakēn (58.B.2)
 Lepih : increase ; linapih (75.10)
 Levih : increase ; manglēbiha (75.8)
 Lilir : to inherit ; kalilirana (22.IIB.3)
 Linḍēs : smash ; linanḍasakan (64.IIIa.15)
 Linggiḥ : seat ; palinggiḥ (22.IIIA.3)
 Liput : wrap up ; liputēn (22.XIa.6)
 Litlit : grain powder (96.41)
 Lmah : earth, land ; makalmah (61.1)
 Lor : north ; pangalorakna, be made to go northwards (12.11a.1)
 Lumpang : bundle (72.I.13)
 Luñcip : sharp points (97.V°)
 Lungguh : sit ; malungguh (64.IIIa.12)

Luput : liberate ; angluputakna (22.VIIIb.2)
 Lurung : repairing of roads ; malurung (12.5b.1)

M

Makhakāla : festal period (37.6)
 Mamabang : the making of light (12.5a.2)
 Mamutēr : the making of ropes (?) (12.5a.2)
 Maṇḍihalādi : reviling (22.VIb.6)
 Mangmang : curse-formula (12.8a.1)
 Mangubhar : the making of red paints (?) (12.5a.2)
 Mangulang : shepherd (?) (72.I.13)
 Manikulalāvā : make a bend (?) (12.2a.2)
 Mās : gold ; parmasan, monetary share (65.B.6)
 Mayang : arēca-blossom (12.4b.3)
 Mevēh : difficulty (90.10)
 Mingmang : tree-root (97.V°)
 Moga : skt. moha ; bewilder ; mogākn (97.V°)
 Mukya : skt. mukhya, chief ; makamukya, to begin with (22.1B.5)

P

Pagakēn : experience, come across ; mapagakna (12.10b.4)
 Pagēh : confirm ; apagēh (22.IIIb.6)
 Pagut : pinch ; kapagut (97.V°)
 Pahambal : irrevocably (22.IIIb.1)
 Pajjah (Pējah) : dead (73)
 Pangan : eat up, destroy ; pangannin (46.9)
 Pangguh : reach, meet, get ; kapangguh (46.3)
 Pañjang : length (68.5)
 Papas : smash ; pinapasakēn (22.Xa.3)
 Para : undertake journey ; maparaparan (12.10b.4)
 Parah : tread upon ; maparaha (40.A.3)
 Parahu : boat (65.A.5)
 Paravyāpāra : skt. paravyāpāra ; interfere with ; parabyapara (12.5a.1)
 Parēng : simultaneously (61.1)
 Pariccheda : to charge ; pinariccheda (73)
 Parikāla : skt. to follow ; parikalanēn (97.V°)
 Parimvangi : to make toilette with paints and flowers (38.D.2)
 Pasang : offering, dues (37.4)
 Pasuk : mark out ; sapinasuk (62.3)
 Patēh : confirm, define ; mapatēh (64.IIIb.5)
 Pati : kill ; patyana (22.XIa.1)

Pēpēd : trampling ; pēpēdakēn (22.XIa.4)
 Pēpēs : bruise ; pēpēsā (97.V°)
 Phala : skt. fruits ; phalāphali, different kinds of fruits (37.5)
 Pikul : bring, carry ; umikul (68.11)
 Pinggir siring : boundary, neighbours (12.7a.1)
 Pingking : remain behind ; amingkingakēn (22.IXa.2)
 Pingsor : in accordance with ; i pingsor (56.4)
 Pintakasih : friendly request (52.B.11)
 Pinton : to show ; pinintonakan (88.7)
 Pintu : door (37.4)
 Piṭhā : sit idly (37.4)
 Prah : request, beg of ; mamrahakēn (63)
 Prārthanā : skt. pray for ; mrārthanakēn (22.IIIA.2)
 Prasama : keep (37.4)
 Prasama : together, collectively (61.1)
 Pratisubaddha : skt., firmly fix up ; mrat(i)subaddhakna (63)
 Puhara : to cause ; mamuhara (56.8)
 Pujā : skt. worship ; pamujā (12.6a.3)
 Pukēt : fish with ; mamukat (65.B.10)
 Puliḥ : repair ; pinuliḥ (72.I.5)
 Pulir : whirl round and ; pulirakna (12.10b.2)
 Pun : subservient to ; punpunnana (53.4)
 Pungpang : molest ; mamungpang (22.VIB.5)
 Puñjung : show, respect ; mapuñjunga (37.5)
 Pupuh : strike ; amupuha (22.VIIIA.5)
 Puput : to end, terminate, relieve ; pinuput (37.2)
 Putrāngśa : skt. Putrāṅśa, patrimony of the children ; kaputrāngśa (22.VA.1)

R

Raga : basket ; mangragā (40.A.4)
 Rāb : blood ; pangrāba, punish (70.B.15)
 Rabat : to be serviceable, useful ; ma(ng)rahatti (46.4)
 Rajatachatra : skt., silver umbrella (15.2)
 Rambat : creep along ; rūmambat (12.4b.3)
 Rangang : insolvent (22.VIIIB.2)
 Rantan : be rooted out (22.XIa.3)
 Rēmpū : smash ; rēmpvā (97.V°)
 Rēñēk : marshy lands (63)
 Rēngo : hear ; pinarēngēkēn (12.7a.1), pinarungvakēn (12.7b.4), pinarēngokēn (11.a.4)
 Ruhun : previously ; rumuhun (70.B.7)
 Ruyung : man-trap (12.10b.4)

S

Saddhāna : skt. sādhanā, instrumental, helpful (12.2b.1)

Sahur : answer (90.10)
 Sakit : to trouble ; sakitana (12.10b.3)
 Samādhi : skt., deep meditation ; asamādhi (22.IIIA.2)
 Sambah : to show respect ; manambah, °vah (37.6)
 Sambēr : strike ; sambērēn (22.XIa.5)
 Samburat : split ; kasamburat (12.4b.4)
 Samprayukta : skt., permanently regulated (96.14)
 Saṇḍā : mortgage ; kasaṇḍā (64.IIIb.10)
 Saṇḍung : press against ; manaṇḍungakna (12.10b.4)
 Saṇḍung : ensnaring (of birds etc.) ; mamisaṇḍung manuk (12.5b.2)
 Saṇḍung duri : fences of thorny bamboos (12.6a.4)
 Sangguḥ : contain ; sinangguḥ (68.3)
 Sanghap : catch ; sanghapēn (12.10b.1)
 Sangsiptā : skt. samksipta, all brought together ; kasangsiptā (87.4)
 Sangskāra : skt. saṅskāra ; performance of ceremonies ; kasangskāra (61.7)
 Sārabbhāra : skt., requisition, help ; asārabbhāra (22.IIB.5)
 Sārabbhāra : charge with ; sinarabbhārān (70.A.7)
 Sarik : torment ; sarikēn (97.V°)
 Śarira : skt., body ; manarira, incarnate (22.Xb.2)
 Sārisāryyākāyā : sari = extreme best, kaya = with all strength (22.IIIA.1)
 Savak : invoke ; sumavak (70.B.5)
 Savung : organise fight ; manavung (61.6)
 Savur : spill ; kasavur (22.VIB.4)
 Sēkar : flower ; maskar, to make toilette with flowers (61.6)
 Sēmbul : black paints ; mañēmbul (12.5a.2)
 Sēmpal : tear into pieces ; sēmpalēn (22.XIa.5), sampalan (46.10)
 Śeṣa : skt., remaining part ; paśeṣākna (70.B.18)
 Sidakēt : borders with ; masidaktan (12.2a.2)
 Siddha : skt., bring into execution ; sumiddhākna (65.A.2)
 Sigi : to try to discover ; sigisigin (90.6)
 Singkrē : breadth ; (68.5)
 Sivak : split up ; sinivak (22.VIIIA.4)
 Sivo : play ; masivo (61.6)
 Soce : skt. śuci, purify ; sumoce (83)
 Sodhāra : taxes (72.I.4)
 Sop : stand with open mouth ; kasopa (97.V°)
 Sor : communicate ; umingsor (22.IB.5)
 Śuci : skt., purification ; paśucyan, the place of purificatory rites.
 Śūla : skt., spears ; manula, to spear (12.5b.1)
 Suluh : illuminate ; sumuluh (12.11a.3)
 Sumpah : swear ; manumpah (61.7)
 Sumping : use ear wreathlet ; asumpinga (22.VIIIA.4)
 Sūng : receive gifts ; sinūngan (22.IXa.2)
 Sungga : man-trap
 Sunghara : vessels ; masunghara (72.I.14)

Surat : writing, document ; manurat (9.8)
 Susuk : mark out ; panusuk (12.2a.1)
 Susun : possess, amass ; anusuna (22.VIIIA.4)

T

Tabeḥ : play music ; manabēḥ (31.1b)
 Taḍaḥ : receive ; tinaḍaḥ (22.1B.4)
 Taḍaḥ : food ; manaḍaha (12.11b.2)
 Tagih : remind ; katagihhakna (82.22)
 Tahāsa : skt. aṭṭahāsa, to deride loudly ; mangṭahāsa (12.8a.3)
 Tahur : repayment ; panahur (81.3)
 Taku : give up ; tinakvakēn (31.IIb)
 Takut : danger ; katakut (56.7)
 Tali : chord ; tinalyan, bound with fetters (22.VIIIB.1)
 Tama : trespass into, come ; katamana (22.VB.3)
 Tampyl : struck (22.XIa.2)
 Taña : question, interrogate ; tinañān (90.10)
 Tanēm : implant ; tanamman (84.17)
 Tanggap : receive ; tumanggap (81.3)
 Tanggong : arrange fight (of cocks and boars) ; tumanggong (70.B.7)
 Tangkēb : fishing with tangkēb-net ; manangkēb (12.5b.2)
 Tarima : receive ; tumarima (31.IIa), manarimākna, make acceptable (90.8)
 Tarub : roof, tent ; matarub, the making of roof, tent etc. (12.5b.1)
 Tarung : pushed (22.XIa.2)
 Tasak : ripe, dead (70.B.15)
 Tatal : absolve ; tatalēn (22.VIIIB.3)
 Tavang : fishing with tabang-net ; manavang (12.5b.2)
 Tēbuan : sugar garden (63)
 Tēbus : purchase ; tumbus (64.IIIb.9)
 Tēhēr : subsequently, in continuation thereafter ; nanēhēr (52.A.5)
 Tēkēn : to possess ; tinēkēn (22.IIA.6)
 Tēmu : meet, find ; katēmva (12.3a.2)
 Tēngah : run in the middle ; manēngah (22.IVA.4)
 Tēngēn : right side ; tēngēnan (22.XIa.2)
 Tētēk : cut off, separate ; anētēk (22.Xa.2)
 Tētēl : squeeze, press against ; tētēlakna (46.1)
 Tibā : fall ; tibākēna (46.1)
 Tibā : to come near ; manibākna (12.8a.1)
 Tikēl : break in two, distribute ; panikēlana (46.3)
 Tinghala : pushed (22.XIa.2)
 Tuka : bite ; matukka (14.30)
 Tulus : confirm ; tinulassakan (58.B.4)
 Tumbas : purchase ; tinumbas (91.6)
 Tumvas : to purchase ; panumvasa (61.7)

Tunu : bura ; tumunu (64.IIIa.16)
 Turun : communicate ; tumurun (40.A.2)
 Turun : bring down ; tinurunna(k)ën (46.2)
 Tutug : lie under (?) ; tutugan (72.I.3 ; 81.5)
 Tutuh : batter (22.XIa.2)

U

Ubar : red paint ; mangubar (65.B.10)
 Ubbayasanmata : skt., favourable disposition, lit. agreement of both sides (61.1)
 Ububan : bellows (72.I.13)
 Ugaḥ : cause disturbance ; umugahugah (14.29)
 Ukur : measurement (31.Ia)
 Ulah : disturb ; umulahulah (22.Xb.4)
 Ulih : aim (12.3a.2)
 Umah : home ; momaḥumaḥbakan, to take home (46.3)
 Umbas : sale-price ; pangumbas (31.IIb)
 Unggu : coming under ; umunggu (52.A.5)
 Usap : explain, clear away ; kosapāna (90.11)
 Usus : intestines (22.XIa.3)
 Utal : lead astray ; utalakna (12.10b.2)
 Utëk : brains (22.XIa.3)
 Uyut : turn round ; umuyut (80.16)

V

Vaca : Skt., vāca, speech ; vinaca, was told or read (12.6b.4)
 Vacubatan, purificatory rites (70.B.16)
 Vaih (veh) : to give ; mavaih (10.16)
 Vakcapāla : skt. vākcapala, rashness in speech (12.4b.4)
 Valuh : pumpkin (12.4b.3)
 Vanting : crash, throw down ; amantingakën (22.Xa.3)
 Vatangan : audience-hall (42.A.6)
 Vatëk : draw, bring ; umavättakan (46.3)
 Vava : carry, abduct ; kavava (46.2)
 Veh : give ; meḥbakan (25.12)
 Vëli : purchase ; vinli (39.2)
 Vëlut : the catching of eel-fish ; mamëlut (12.5b.2)
 Vënanang : suspect ; kavënanang (46.6)
 Vërangakan : keep inside mother's womb ; vintangakan (14.27)
 Vëtu : draw out ; vetvakën (22.XIa.3)
 Vibhajya : skt. vibhājya, divide ; kavibhajyan (22.IV.B)
 Vihang : oppose ; vinibang (56.12)
 Vijil : show, bring out, appear ; mamijilakën (12.4b.4)
 Villet : entwine ; villettan (72.II.6)

Vive ; complete ; kavive (90.16)
 Vlah : bamboo (12.10b.4)
 Vtëng : belley (22.XIa.3)
 Vong : presented ; vinong (86.17)
 Vruh : know, take cognisance of ; vruhan (46.1)
 Vuhaya : crocodile (22.XIb.1)
 Vük : attack furiously ; mavüka (70.B.20)
 Vulangun : perplexed (97.V^a)
 Vurung : hindrance ; vurunga (97.V^a)
 Vvat : offering ; pinavuatakan (95.10)
 Vvit : ancestry ; kavvivvitan (90.8)
 Vyavahāra : skt. Vyā^a, law-suit ; pavyavahāra (90.4)

Y

Yoga : skt., yoga-practice ; ayoga (22.IIIA.2)